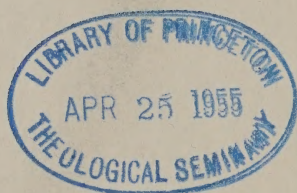


INTEGRATION OF
RELIGION AND PSYCHIATRY





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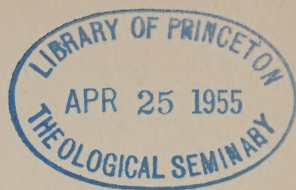
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INTEGRATION OF RELIGION AND PSYCHIATRY

✓
W. EARL BIDDLE, M.D., F.A.P.A.

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DEDICATED TO

MY OWN GOOD MOTHER

PREFACE

Threading our way back through the history of man we find in primitive times that medicine and religion were administered by one and the same individual. The ancient priest-physician took care of both the spiritual and the medical needs of his people. The American Indian medicine man may be regarded as his modern counterpart. However, the refinement of religion and the advancement of medical knowledge have rendered it not only impractical but impossible for one person to pursue very far the aims of both professions. The ever-increasing demands that have come to bear upon the doctor and the clergyman alike have demonstrated the necessity for specialized study and experience in both fields. Particularly have we found it necessary to divide scientific knowledge into numerous specialties, not the least among them being psychiatry, that branch of medicine devoted to disorders of the personality.

Though religion and psychiatry have become separate and distinct professions, both deal with human relations. It is here that the paths of both clergyman and psychiatrist must converge. Both are motivated by a desire to help others in attaining personal happiness. Neurotic as well as normal problems involving anxiety and guilt are brought to the attention of both clergyman and psychiatrist. The more severe psychotic disturbances are also the concern of both professions. In order to provide a maximum of help to those who look to them for support, it is necessary for both clergyman and psychiatrist to understand the relationship between the serious disturbances of the personality and its profound religious experiences.

At some time in life everyone contends with the immensity of the physical and spiritual forces of the cosmos. Peace of mind is attained only when the individual finds a satisfactory place for himself in the plan of the universe and adapts himself to it. The material world is subject to inevitable changes which man can modify, but cannot completely control. In accordance with the inexorable laws of nature, people grow old, die, and physically disintegrate. Annihilation of the self, however, is inconceivable. Survival after death and mastery of the spirit over the physical body are assured by religious convictions which provide a satisfying philosophy of life and a positive relationship with the Supreme Being. Even those who do not profess to believe in a spiritual life after death conceive of some means of self-perpetuation through their work or their children. The personal need to belong permanently in the great cosmos is universal.

In the search for cosmic security some people undergo a profound emotional struggle. The concept of a wrathful God Who cannot be approached, the lack of material necessities, or the tenuous support of personal relations with others makes it very difficult to achieve a feeling of satisfaction and security. Some of those who have surmounted a serious spiritual crisis have become great mystics. Many of those who have failed have become psychotic. There is a basic religious element underlying all neurotic and psychotic disorders, though it is not very obvious. By nature man is ever impelled toward the attainment of unity with the Supreme Being. The process of establishing this relationship is never easy, but the average individual does not encounter such serious difficulties that his sanity is threatened. So long as the quest is unobstructed the individual is mentally healthy and happy. When frustrations impede progress toward the Supreme Being, then some type of mental disorder becomes evident.

It is to be expected that scientific explanations of human behavior in purely materialistic terms will be met by opposition, not only by the clergy, but by everyone concerned about religion. Conflicts arise when one professional group is unsympathetic to

the orientation of the other. The scientist's approach to his problems is radically different from that of the clergyman. The scientist tries to make his subject tangible and thereby controllable. Scientific psychology has succeeded to some degree in measuring, predicting, and controlling human behavior, but there are many facets which remain intangible, and science alone cannot comprehend human nature in its entirety.

Sigmund Freud, the founder of the psychoanalytic school of psychiatry, is responsible to a great extent for the materialism of modern medical psychology. His theories have exerted a profound influence not only upon scientific thought, but also upon the thinking of the intelligent layman. Freud used his discoveries to attack the dogma of organized religion. Others have taken up the weapons he forged and have carried the attacks far beyond his expectations.

Freud's materialistic philosophy is untenable, but his psychological discoveries cannot be summarily dismissed as irreligious and pernicious. While his theories conflict with religious concepts, the scientific observations which he has made have been of inestimable value in understanding the dynamics of human behavior. Every conflict provokes a challenge to sift out the truth and to find the source of error. When the truth in Freud's discoveries is brought to light it will be found that they do not conflict with religious principles. To the contrary, Freud discovered that man is by nature religious and that the concept of the Supreme Being is *experienced* in childhood.

Freud's great error lay in his lack of understanding of spirituality. He concerned himself only with the material and physical aspects of man. He could not handle the limitless potentialities of the soul, particularly the faculty of imagination, because to him it represented something unreal. By his attacks upon "illusions" the faculty of imagination came to be regarded as a Great Deceiver. Anything known in imagination was considered to be opposed to realism.

From my own studies of imagination I am convinced that it is

a faculty which is deserving of the greatest respect. It is a function of the total personality which operates in all mental activity. When the imaginative function is in order and under the control of the intellect, the individual is normal. If the imagination becomes distorted by threats of reality which cannot be handled intelligently, abnormality occurs.

In order to correlate my psychological theories with those of Freud it was necessary to construct a new system of "depth" psychology which would explain normal and abnormal behavior, and restore imagination to its rightful place as a function of the total personality. Although I am not a psychoanalyst, and my theories cannot be regarded as psychoanalytic in the Freudian sense, they represent a modification of other schools of psychoanalytic thought. The framework of a new psychology had to be erected upon the foundations which were already laid. The psychological theories and the philosophical conclusions herein presented represent the culmination of sixteen years' effort in attempting to bring Freud's work into conformity with my own Christian beliefs—to integrate religion and psychiatry.

It is a practical impossibility to give specific credit to all my colleagues and associates who have throughout the years contributed to the maturation of my theories. Without their encouragement and help this monograph would never have materialized. All of those who have assisted me will find their contributions interwoven throughout the text and may thereby be assured of my sincere appreciation and gratitude.

However, the statements and conclusions are made on my own responsibility and are not to be construed as representing an official opinion of hospital authorities.

W.E.B.

*Philadelphia State Hospital
Philadelphia, Pennsylvania
April 17, 1954*

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INTEGRATION OF
RELIGION AND PSYCHIATRY

CHAPTER 1

COMMON GROUND

BASIC AGREEMENT

Psychiatry has passed from humble origins through a slow and erratic period of growth over the centuries to reach a rapid maturity within the past fifty years. In the process of reaching maturity a science, like an individual, goes through the experience of "growing pains," boisterously asserting its originality, superiority, and independence. The hostile attitude which some psychiatrists had toward religion has been most painful to psychiatry. In all good faith some psychiatrists believed that science would supplant religion. A climax to this trend of thought was reached in 1945 when Brock Chisholm, Director-General of the World Health Organization, gave his series of William Alanson White Memorial Lectures (4).^{*} Chisholm attacked not only religion, but also the basic codes of morality, and he proposed a cultural revolution in which psychiatry was to arrogate to itself the function of religion.

Sigmund Freud and his psychoanalytic psychiatry is the focal point of divergence between modern science and religion. To reintegrate them we must go back and review some of Freud's original ideas. Freud believed that he had disproved the reality of God, but his appreciation of religious values may be surprising

^{*} Numbers within parentheses refer to the Bibliography, p. 163.

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to some who have misunderstood him. In *The Future of an Illusion* (9) he has this to say of religion:

Having rejected various formulas, I shall take my stand by this one: religion consists of certain dogmas, assertions about facts and conditions of external (or internal) reality which tell one something that one has not oneself discovered and which claim that one should give them credence. As they give information about what are to us the most interesting and important things in life, they are particularly highly valued. He who knows nothing of them is ignorant indeed, and he who has assimilated them may consider himself enriched.*

These words were not penned by an irreligious atheist. Freud's basic quarrel was not with *religion*, but with religious *dogma*. He failed to differentiate them. In opposing dogma, therefore, he attacked religion, but he expressed assurance that ethical values would not be lost by the acceptance of his theories. However, other men used his theories to do the very thing which Freud said that psychoanalysis would not do. Bereft of Freud's appreciation of ethics, some of his disciples developed a brand of psychoanalysis which negated moral principles.

Freud had confidence in the "primacy of the intellect." He said: "We may insist as much as we like that the human intellect is weak in comparison with human instincts, and be right in doing so. But nevertheless there is something peculiar about this weakness. The voice of the intellect is a soft one, but it does not rest until it has gained a hearing. Ultimately, after endlessly repeated rebuffs, it succeeds. This is one of the few points in which one may be optimistic about the future of mankind, but in itself it signifies not a little. And one can make it a starting point for yet other hopes."†

Some of Freud's followers neglected these words of their master. The intellect was dethroned by the spurious theories of

* Freud, Sigmund: *The Future of an Illusion*, translated by W. D. Robson-Scott. Liveright Publishing Company, New York, 1949, p. 43; The Hogarth Press Ltd., London.

† *Ibid.*, p. 93.

his errant disciples. The emotions were given primacy, and man was regarded as a helpless creature driven by instinct. Current trends in psychoanalytic thought are toward a restoration of reason, and guidance by principles of ethics. The intellect of man is, as Freud said, insistent upon gaining a hearing.

To avoid any misunderstanding that science might be opposed to religion, some organizations have officially gone on record as supporting it. From the Fourth International Congress on Mental Health, meeting in Mexico in 1951, a statement was released pointing out the vital role of religion in the history of all peoples, and stressing the importance of collaboration between the clergy and the psychotherapists. The report says in part:

Religion can contribute to the mental health of an individual by providing security, self-respect, good will, unselfishness and companionship with God, and it provides a philosophy of the real meaning of life. In conclusion, the group believes that true religion and true psychology are mutually enriching and have nothing to fear from each other.*

A national organization of psychiatrists, the Group for the Advancement of Psychiatry, issued a statement in 1947 confirming the close relationship between psychiatry and religion, and the important role which religion can play in emotional adjustment. This statement is available in the *American Journal of Psychiatry* (35), but it has been considered to be of such social importance that Menninger included it in its entirety in his book, *Psychiatry in a Troubled World* (27).

There is no basic agreement among scientists upon the meaning of religion, but many have expressed an appreciation of its value. Carl Jung (21) probably stands first among these men, as he was one of Freud's early disciples. He believes that religion

* American Psychiatric Association: "Mental Health and Religion," in *Psychiatry at Work*, edited by the A. P. A. medical director with the assistance of a board of editors composed of the chairmen of the A. P. A. Technical Committees. The Association, 1785 Massachusetts Ave., N.W., Washington, D.C., Vol. 1, No. 1, (March 15) 1952.

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is an integral factor in emotional adjustment. He taught that an intellectually and emotionally satisfying religion is essential to effective therapy. Gordon Allport (2), of Harvard University, finds no conflict between science and religion and comes to the astonishing conclusion that religion is superior to psychotherapy in dealing with emotional problems. O. Hobart Mowrer (28), of the University of Illinois, claims that the acceptance of the great moral teachings is essential to cure neuroses. The positive value of religion is also stated by Fritz Kunkel (24). Some psychologists, notably Erich Fromm (14) and Julian Huxley (19), do not acknowledge the reality of the supernatural, but they appreciate the need for some form of organized religion. They have proposed the theoretical construction of a new humanism upon which an ethical system might be based.

EVOLUTION OF PSYCHIATRY

In the past the principles of psychiatry were intimately associated with religion, and the care of the mentally ill was usually administered under religious auspices. Little was done medically because of the limited range of general medical knowledge and experience, and until the present century few physicians were especially attracted toward the treatment of mental disorders. From the time of Hippocrates, called the "Father of Medicine," there have been brilliant men who have made remarkable medical discoveries in their own eras. However, the world was not ready to accept their ideas, and the prospect of widespread acceptance and application of their ideas died with them. The development of psychiatry as a medical specialty has been a tedious process, punctuated by acrimonious opposition and bitter debate. Strangely enough, opposition came from the medical profession as well as from the clergy. Misunderstandings have cleared up through the years, and psychiatry has now secured its place among the medical specialties.

Though concerned primarily with emotional problems of in-

dividuals, psychiatrists have always been aware of the influence of environmental factors in precipitating mental disorders. The mental hygiene movement was begun in the present century with the original purpose of improving the environment of patients confined to mental institutions. Through the interest of both lay and professional groups, the mental hygiene movement was expanded as a branch of preventive medicine. Psychiatry was extended into the realm of the family, the culture, the state, and even into international relations. Through cooperative efforts with other professions, meritorious contributions have been made in the fields of education, social work, industry, religion, public health, and law. Psychiatry has concerned itself with child care, old age, juvenile delinquency, domestic relations, racial and religious prejudice, alcoholism, and mental deficiency. The ever-widening horizon of the profession has made the realization of its aims seem to be far distant.

Psychiatry has demonstrated its usefulness to other professions, and the period of "salesmanship" has come to a close. The contributions which the allied professions have made have likewise been of utmost value to psychiatry. The phenomenal progress of biochemistry and physics has furthered psychiatric advancement. Psychosurgery has opened a new and promising vista. However, a sober appraisal of the present status of psychiatry indicates a need for *rapprochement* within the profession. There is still disagreement between biological and psychological schools. The dynamic theories of motivation are not universally accepted. Even among the psychoanalysts there is controversy over basic theory and means of interpretation. There is confusion in nomenclature and terminology. Much of the psychiatric treatment is empirical even today. The manifold achievements of the various schools of thought have not been assorted and correlated. The relations with other professions are in need of further consolidation for mutual advantage. Just as the knowledge of organic pathology has made it possible to treat abnormal

organic processes specifically, so also a more enlightened analytic approach to normal dynamics of behavior and psychopathology promises specificity in the treatment of the functional disorders.

Though mental illness has been regarded by many people as having a questionable outlook for recovery, about 60 per cent of all persons with functional disorders entering the hospital for the first time can expect to be cured. Eighty-five per cent of those with involuntional melancholia can be restored to health. Mental illnesses due to organic diseases, such as epilepsy and syphilis, also have an improved prognosis. When compared with physical illnesses such as heart disease, cancer, and tuberculosis, mental illnesses have a much higher recovery rate. We can be justly proud of the psychiatric advances made in the century in which we live.

HINDRANCES (SCIENTIFIC)

The historic evolution of psychiatry is customarily divided into four periods: (1) The era of exorcism in which mental illness was thought to be due to demoniacal possession; (2) the era of segregation of the mentally ill in madhouses and jails; (3) the era of asylums in which humane custodial care was attempted; and (4) the era of hospitals for scientific treatment which has reached its culmination in modern dynamic psychiatry. From this classification one would gain the impression that until the present era nothing was done for the mentally ill but exorcism and confinement. This is not true. Looking back over history we find illustrations of psychiatric enlightenment which would do justice to modern medicine. Because of our more advanced knowledge we are inclined to disparage the care accorded the mentally ill in the past. We are too ready to picture the scientists of previous ages as steeped in ignorance and superstition, indolent in research, and hopelessly content with absurdities. It is difficult for us to realize that mental illness might

have been treated *rationally* before our day. We forget that in the centuries preceding us men have been intelligent, curious, and observant, though erring and baffled as we are today. Our own rapid progress in the development of material resources has impressed us more with the ignorance of those who lived in the past than with their attainments. A sympathetic study of the ebb and flow, the evolution and regression, of medical knowledge will convince us that we are but seeking the goals of the ancients—scientific truth. We are building with stones hewn by them, and are but adding our own history to theirs.

Almost every book recently written on medical history portrays the physicians as valiantly attempting to wrest science from stifling domination by the theologians. Is there any logical reason for this aura of conflict? It is true that prior to the Reformation education was under ecclesiastic control in the Western world, but *all of the scientific advancement made up to that time was under the patronage of the popes*. Some of the greatest names in medical history flourished with ecclesiastic approval. It is a little-known fact that one pope was a physician. Peter of Spain became Pope John XXI in 1276. Previous to this he taught medicine at the University of Sienna. He wrote a book on *Diseases of the Eye* which is recognized as a classic. Of this book James J. Walsh, former professor of history at Fordham University School of Medicine (40), says:

His account of the external anatomy of the eye, eight coats of which he describes, beginning with the conjunctiva and ending with the retina, is quite complete. The eye is said to have eight muscles, the levator of the upper eyelid and the sphincter muscle of the eye being counted among them. The other muscles are picturesquely described as reins, that is, guiding ribbons for the eye.

There is scarcely an important pathological condition of the eye which does not receive some consideration in this little book, and it is a constant source of surprise in reading it to find, with their limited knowledge and lack of instruments, what good diagnosticians the ophthalmologists of the thirteenth century were. Cataract is described,

for instance, under the name of "water that descends into the eye," and a distinction is made between cataract from internal and external causes. Hardening of the eye is mentioned and is declared to be very serious in its effects. There is no doubt that this was glaucoma. Conditions of the lids, particularly, were differentiated and treated by rational measures, some of them quite modern in substance. A curious anticipation of modern therapeutics is the frequent recommendation of extracts of the livers of various fishes for external and internal use, that is a reminder of the present employment of cod liver oil. The book is acknowledged to be a classic in medicine. The fact that its author should have become Pope later, is the best proof that instead of opposition there was the greatest sympathy between medicine and ecclesiasticism in his time.*

The conflict is not between science and theology, but between individuals who are unable to understand one another. All men have intellectual blind spots. Every new idea is subjected to the ordeal of prejudice and conservatism. Ecclesiastics as well as scientists have been guilty of these human failings. Persecution by professional colleagues within each realm has been as bitter as that between the professions. One hundred years ago Semmelweis, professor of obstetrics at Vienna, realized that the high death rate of patients in his department was caused by infections transmitted by students and doctors. He insisted that while students were doing pathology they could not attend obstetrical cases. For this life-saving observation Semmelweis lost his position at the university. A storm of opposition was raised in this country several years earlier when Dr. Oliver Wendell Holmes made the same observation in a paper presented before the Boston Society for Medical Improvement. Mesmer was denounced as a charlatan by the French Academy of Medicine because of his rediscovery of the use of hypnosis. Braid was refused the opportunity to read a paper on the subject before the British Medical Association. Rejection of hypnosis as an instrument of

* Walsh, James J.: *The Popes and Science*. Fordham University Press, New York, 1911 printing, pp. 207-8 and 230. (Copyright 1908.)

science was due to the extravagant claims of its sponsors, and their ridiculous explanations of the theory by which it worked. However, the scientists were not willing to accept even what they could see before them. The same scientific incredulity impeded the development of psychoanalysis. Freud was viciously castigated by medical men when he began to teach his theories of dynamic psychology. His books were banned from some universities, and were publicly burned in Nazi Germany. However, the Roman Catholic Church, though objecting to his materialistic philosophy, has not proscribed his works by listing them in the *Index Librorum Prohibitorum*.

In our modern scientific age a large group of intelligent people do not accept the "germ theory" of disease. Intelligent people still consult with spiritualists, phrenologists, and astrologers. There is still belief in casting "spells," "hexing," and "witches." Though intelligent, people who believe such things are no farther advanced emotionally than the people of the Middle Ages and before. When we encounter such beliefs in our own time we cannot be too critical of the scientific faults of the ancients.

HINDRANCES (POPULAR)

In all ages treatment of mental disorders depends not on science alone, but on the people who apply the science. No matter how much scientific knowledge is acquired it is useless unless it can be applied to the patients who need it. The psychiatrist cannot work alone. The task is too great. He must rely upon other personnel. It has always been a problem to get a sufficient number of attendants, nurses, and doctors who are genuinely interested in making a career of psychiatry, and who can emotionally adjust themselves to this difficult task. Many people are afraid of mental patients. The interest of the general public is tinctured with morbid curiosity. Anyone who has had experience with mental patients knows how difficult they can be to

care for at times. Confinement with a group in a unit of disturbed, noisy, overactive patients for eight hours a day is enough to tax anyone's patience (even the patients'). Even on the quiet units unlimited patience and eternal vigilance are necessary. It is an especially hallowed breed of men and women who can listen with equanimity to the same complaints over and over again, answer apparently senseless queries, give reassurance against unreal fears, and withstand the unreasonable hostilities of those whom they are eagerly trying to help. The average mother in the home with several small children finds herself exhausted at the end of the day. Mental patients can be much more trying than children. To care for them properly one cannot look upon the work as an ordinary job or profession. It is rather a dedication of oneself to a cause. We find it difficult today to recruit workers to our cause. The same difficulty existed in the past and will continue to exist in the future. In all ages some people have been kind, sympathetic, and helpful, and others brutal, cruel, and despotic within the sphere of their influence. Those who are afraid of the mental patients are apt to respond with brutality. The type of care accorded the mental patient has been dependent upon the type of person who is willing to offer his services to provide the care. Though mental patients are now generally much better cared for, we encounter instances of their mistreatment in jails, being brought to hospitals in handcuffs, and trussed up in clothesline. They are still sporadically imprisoned in attics and cellars. They are occasionally mistreated even in modern mental hospitals. Beating "the devil" out of patients is a practice not confined to the Middle Ages. Unfortunately it has been done in all ages including our own, both in and out of institutions.

In the United States there are only about 6,500 psychiatrists. The average doctor does not have the time, the patience, or the knowledge to deal with psychiatric problems. These 6,500 psychiatrists are treating the 700,000 hospitalized patients along

with the great numbers of those who do not require hospitalization. The ratios of psychiatric nurses and attendants and ancillary personnel are proportionately small. Though we are handicapped as to personnel, other countries fare worse.

Besides adequate personnel there is a crying need for sufficient physical facilities. The humane custodial care of mental patients begins by providing them with the basic physical requirements of every human being—food, clothing, and housing. This is primarily a question of economics. The patient will be supplied with what he can afford. Those cared for in public institutions will be given whatever material necessities the people are willing to provide through the legislators. Though there has been a recent upsurge in building new mental hospitals and adding to old ones, overcrowding is still the most serious complaint of the public institutions. Medical and nursing care adds to the basic costs of maintenance, but without medical and nursing care the mental institution is not a hospital. Without active treatment the patient population is bound to rise, and it is not long before new buildings are needed again.

The problems which we encounter are not new. They have existed in all ages. We cannot be so presumptuous as to assume that we alone have attacked them with humanitarian motives. Years before us others provided care and protected the mentally ill from ridicule and exploitation, to a great extent under religious auspices. There is a record of one institution where the facilities were extravagant and luxurious in comparison with modern standards. An asylum erected at Suleimanie* in 1560 had 150 employees to care for twenty patients. The patients were taken on annual pilgrimages and visited shrines on saints' days as part of their treatment. It may be a shock to Christian pride to learn that this institution was conducted by Mohammedans.

* Davidson, John H.: "A Visit to a Turkish Asylum" *Journal of Mental Science*, London, 1875, Vol. xxi, pp. 408-14.

EARLY INSTITUTIONS

The early Christians were not negligent of the care of the mentally ill. Throughout the Christian era institutions were established by persons who were inspired with altruism. These religious people worked not for material gain, but for the welfare of suffering humanity. St. Basil (A.D. 329-380) established a monastery at Caesarea where mental patients were given humane care. At that time many of those who dedicated themselves to the religious life were influenced by the rigid asceticism, personal isolation, and self-mortification which was taught by St. Anthony. St. Basil sought to provide a means of religious gratification by doing good for others. A similar monastery was founded by St. Jerome (A.D. 343-420) at Bethlehem. The Rule of St. Jerome required that mentally ill persons be given the same care as the physically ill. Another monastery, at Monte Cassino, was begun by St. Benedict (A.D. 480-543), one of the early proponents of occupational therapy as we know it today. The Hospice of Mont Canis (A.D. 825) and the Hospice of Great St. Bernard (A.D. 962) gave shelter to wanderers and engaged in the rehabilitation of the wayfarers, many of whom were mentally ill. Some of these institutions are still in existence, though Monte Cassino was heavily bombed during the war. The hospice was the forerunner of the modern hospital. Direct association with medical institutions, however, was not achieved until the thirteenth century. At that time the Bethlehem Royal Hospital in London, later known as Bedlam, was established. This was originally designed as a city hospital with psychiatric wards, a facility which we are still trying to establish generally today! Other mental institutions were founded under religious auspices in Geneva in the fifteenth century, at Marseilles in the sixteenth, and at the same time by the Alexian Brothers in Germany. The Sisters of Charity is a religious order which is especially interested in the care of the mentally ill. This organi-

zation took over the management of the Charenton Asylum in France shortly after the founding of the order and continues to operate mental hospitals in other localities today.

Pinel, who struck off the chains of the mental patients at Bicerte and Salpetriere in the eighteenth century, commended the care given the mentally ill in Spain. The first asylum established there was founded at Valencia in 1409 by a monk named Joffre. With this stimulus others were opened within the same century. Asylums were established at Saragossa in 1425, at Seville in 1435, at Valladolid in 1436, and at Toledo before 1500. The care of the mentally ill in Spain apparently had not deteriorated in the 300 years between Joffre and Pinel.

The first mental hospital in North America, the San Hipolito Asylum in Mexico City, was founded in 1566 by a monk, Bernardino Alvarez, who accompanied the army of Cortez. This monk also established a religious order, the Hippolites, who dedicated themselves to the care of the mentally ill.*

Colony care of the mentally ill has been carried on successfully in Gheel, Belgium, since the fourteenth century. Here mild mental patients are employed and cared for in the community under periodic psychiatric supervision. This colony was originally a religious shrine dedicated to St. Dymphna, a young girl who was murdered by her psychotic father. Mentally ill people going to the shrine were markedly improved. Many remained there, and the colony grew. This colony has proven to be of great interest to modern psychiatrists who have considered developing similar colonies elsewhere.

The Society of Friends has always been interested in the problems of mental patients. The Retreat at York, England, was founded by William Tuke. Tuke was not a physician, but his

* Moreno, Samuel Ramirez: "History of the First Psychopathic Institution on the American Continent," *American Journal of Psychiatry*, Vol. 99, p. 194, Sept., 1942.

name is enshrined with those illustrious psychiatrists, Pinel and Esquirol. Under the influence of these men the modern mental hospital had its inception. They stressed the "moral" treatment of mental disorders, providing the patients with activities and forbidding physical abuse.

This brief historical résumé is given in order to illustrate that religious people were not ignorant of or indifferent to the problem of mental illness. Throughout the Christian era efforts have been made to provide humane care for those who suffered mental illness. Some individuals have earned for themselves a prominent niche in the "Hall of Fame," but there are always many unsung heroes who do not reach the historical headlines. Besides those whose work has been indelibly recorded in history there are countless others who have done excellent and outstanding work which has been unnoticed by the busy world.

"NOTHING NEW . . ."

The discoveries and advances of one generation are often forgotten by the next, and later rediscovered as entirely new ideas. How often do we diligently labor over something we think is "original" only to find that someone else had the same idea years before us! Modern dynamic psychiatry has developed because of Freud's discovery of the unconscious. However, the concept of the unconscious was described by Leibnitz many years before Freud. Vives, a psychologist who lived in the sixteenth century, is credited by Zilboorg (41) with the formulation of not only the unconscious, but also many other Freudian concepts. Going back still farther, the irrational soul described by Plato and Aristotle was somewhat similar to Freud's idea of the unconscious.

Every form of treatment we use today has its ancestry in the past. "There is nothing new under the sun." Hydrotherapy is probably the most ancient treatment because water has always been universally available. Its use is recorded in the earliest As-

syrian and Egyptian documents. The value of hydrotherapy was lost sight of in some periods and rediscovered in others. Sydenham in his treatise on fevers apologized to his medical colleagues for suggesting the use of water as a febrifuge to replace bloodletting. He expected that his "new" idea would render him unpopular with the medical profession and destroy his reputation. The therapeutic value of music is mentioned in the Bible where the devils are driven out of King Saul by David's playing of the harp. Occupational and industrial therapy have their origins in pre-Christian eras, and were probably the most widely used treatments in the early monasteries.

Treatments by hypnosis, suggestion, and dream interpretation were prominently used in the Aesculapian temples. Sedatives, stimulants, purges, and emetics were prescribed by the ancients. Not twenty years ago the Aschner method of treatment was being hailed as a successful method. This was a rebirth of the treatments used in the days of Hippocrates—purges, emetics, and bloodletting. Psychotherapy, or talking things out, and reassurance have always been effectively used in treatment. The personal interest the therapist has in his patient is the most powerful weapon in the entire therapeutic armament. Religion, too, has been a beneficial method of treatment. Emotions are treated by religion and psychiatry. Both professions aim to relieve frustrations, fears, and anxieties and to help men to live in peace. The psychiatrist deals with the attainment of intermediary goals. The clergyman is concerned with ultimates and absolutes. There can be no frustration if the individual can train his will to conform to the Will of the Supreme Being. Fears and anxieties fade into nothingness if the Supreme Being is trusted implicitly.

Actually there is much more common ground between religion and psychiatry than is ordinarily conceded. Despite apparent conflict and misunderstanding there can be no fundamental incompatibility between true psychiatry and true religion.

Both deal with the same object, the psyche or soul. Both are concerned with the study of the nature of man, the purpose of his existence, the fulfilment of his destiny. An outstanding reason for the apparent conflict lies in the wide difference in the approach that each of the professions takes toward these age-old problems.

CHAPTER 2

THE STUDY OF MAN

THE SEARCH FOR TRUTH

Religious dogma is presented as being the *ultimate truth*, the standard to which all else must be brought into harmony. In religion the ultimate truth is sought *first*. In the natural sciences this process is reversed. The search for scientific truth begins with an assumption or hypothesis. From the hypothesis a theory is developed which provides a plan or scheme based on principles which can be verified by experience. The theory is validated when favorable evidence is accumulated, but the theory is not *the* truth. Theories are the tools by which we shape the truth.

Psychoanalysis and, to some extent, psychiatry in general are looked upon by many people with suspicion because they deal with generalizations drawn from assumptions which appear to be farfetched. Still, a theory is plausible to some degree even though it may be based upon farfetched assumptions. The theory loses its plausibility only when it meets with contradictions within itself, or conflicts with known facts. When this occurs it becomes necessary to discard the theory in whole or in part, and reconstruct another from revised assumptions. When scientific truth is eventually reached, the theory ceases to be a theory and becomes instead a *law*.

In psychology there are probably as many theories as there are

persons, because everyone is to some extent a student of human nature. As we are gregarious social beings, we cannot get along without learning to relate ourselves to others advantageously. The need to be accepted and loved by one's family and friends is universal. The problem of making oneself likable is a very serious one, especially in childhood and adolescence. Besides selling ourselves and our wares we need to learn how to mold others to respect our likes and dislikes, and to induce them to conform to what we expect of them within reason. Through experience everyone learns some applied psychology. Many people are inclined to consider themselves as psychologists of merit after a brief course of study, or even without formal training. Then, knowing psychology, they believe that they know human nature.

In searching for scientific truth we must be wary about placing so much credence in our own theories that we cease to be curious, or in becoming so overawed by the theories of others that the light of our own common sense becomes dimmed.

LIMITATIONS OF PSYCHOLOGY

Psychology as a science deals with the nature and operation of the mind in the production of behavior. In the study of man, in understanding human nature, we must draw information, not only from psychology, but also from all other sciences and from philosophy. No single discipline can in itself comprehend the vastness of the nature of man. Science cannot learn about man independently of philosophy. Attempts have been made to construct a "model of human nature" * or a "basic personality" † to serve as a norm by which men might be measured. It would be very helpful if this could be accomplished, but man is an obsti-

* Fromm, Erich: *Man for Himself*. Rinehart and Company, Inc., New York, 1947, p. 24.

† Kardiner, Abram, with the collaboration of Linton, Ralph; DuBois, Cora; and West, James: *The Psychological Frontiers of Society*. Columbia University Press, New York, 1945, pp. xvi, 24.

nate creature. He conforms to a pattern up to a point, but refuses to fit it completely. The study of man is inadequate without the inclusion of the spiritual aspect which cannot be circumscribed or delineated. To know man requires an understanding of the ethical standards and ultimate goals which motivate behavior, as well as a knowledge of the potentially infinite structure of the mind and the mechanics of its operation.

Those who expect to understand human nature through psychology alone have chosen a defective instrument. Psychology, as a science, has its limitations. It cannot be developed with the exactness of chemistry or mathematics as some psychologists hope. Experience shows that human behavior tends to follow *patterns* and not laws. However, psychology may be regarded as a science in the broader sense because the mind and its functions may be investigated by the scientific method, a satisfactory degree of prediction of behavior is possible, and behavior can be modified by the application of scientific principles.

There are some apparently insurmountable difficulties which interfere with the development of psychology as a science. Psychology is the only natural science in which the thing being studied and the thing doing the studying are the same. A completely objective attitude is therefore impossible. The vastness of the subject is so great that any individual observer can comprehend it in but limited aspects. The experiences of one individual are never duplicated with exactness in another, and individual responses to any experience cannot be *fully* appreciated or understood by another.

In spite of the fact that some psychologists consider their science divorced from philosophy, the trends of research and the conclusions of individual psychologists are influenced and modified by personal philosophy and cultural ideology. The intelligent, reasoning individual must make all things logical within his range of experience. The materialist to be logical must develop a psychological system which conforms to his materialistic philos-

ophy. The scholastic, to preserve his philosophical beliefs, must reinterpret in his own orientation the facts proven by the materialist. Obstacles of this type stimulate scientific advancement when they arise from honest differences of opinion. However, when scientists are forced to conform to national or provincial ideologies, the aim of science becomes prostituted. Its goal then is not the discovery of truth, but the confirmation of a philosophy. This was witnessed in Nazi Germany when psychology was molded to fit a scientific fiction that the Germans belonged to a pure race of supermen called "Aryans." It is being repeated in Russia where scientific "truth" must conform to the dictates of the Communist Party.

Another serious, but less formidable, obstacle to the development of the science of psychology has been the lack of agreement among psychologists and the artificial and arbitrary limitations imposed by individuals. For example, J. B. Watson* ruled that introspection is beyond the realm of psychology. E. B. Titchener† limited psychology to primary experiences with sensations, images, and feelings. E. G. Boring‡ relegated intelligence, emotions, and will to a limbo of disuse. E. L. Thorndike§ denied the existence of mental faculties with special functions to perform. A science is built from material supplied by individual contributors. As the mass of knowledge accumulates, the science is subdivided for more detailed investigation. Chemistry, for example, was originally divided into organic and inorganic. Today there are numerous subdivisions, such as industrial, agricultural, biological, medical, physical, pharmaceutical, and so on,

* Watson, J. B.: *Psychology from the Standpoint of a Behaviorist*. J. B. Lippincott Company, Philadelphia, 1919.

† Titchener, Edward Bradford: *A Textbook of Psychology*. The Macmillan Company, New York, 1909.

‡ Boring, Edwin G.: "Mind and Mechanism," *American Journal of Psychology*, 59:190, 1946.

§ Thorndike, Edward L.: *Educational Psychology*. Lemcke and Buechner, New York, 1903.

and each of these is subdivided in turn. In all of these subdivisions, however, there is agreement on basic principles. Chemistry would not have developed so richly had the chemists separated themselves into antagonistic schools of thought concerning basic principles and processes, the one refusing to recognize the potassium element, another rejecting the distillation process, and so on. Unfortunately there has been no basic agreement in psychology.

Arbitrary limitations imposed upon the study of the human mind do not limit or restrict the thing being studied, but they seriously impair our knowledge by censoring parts of the field which we are permitted to investigate. Experimental psychology is but a part of the study of the mind. The theories of experimental psychology cannot extend beyond the practical validation of the laboratory. The study of the human mind is not confined to those things which can be empirically or experimentally proven. All of the functions of the mind cannot be literally weighed or measured in all possible operations.

Another great source of difficulty in agreement between the various schools is in semantics. This is true not only in an understanding of psychological terminology regarding basic elements and principles, but also in an understanding of the broader disciplines. The psychologist, although disdainful of philosophy, must use philosophy in formulating his psychological hypotheses and theories. His very curiosity is philosophical. Logic is a philosophical discipline, and the psychologist who does not adhere to laws of logic will not be sure of his conclusions. Ethics is likewise a division of philosophy which becomes a concern of psychology in the matter of determination of standards of behavior in interpersonal relations. Psychology is not directly concerned in the consideration of absolutes, but it must be admitted that the human mind is capable of considering abstract absolutes. Concepts of truth, beauty, and goodness fall within the realm

of the metaphysical. The psychologist may call his philosophical and metaphysical excursions by another name, but he cannot avoid them.

THE HUMAN MIND

Philosophers have debated the nature of the mind or soul. Scientists have attempted to circumscribe it for study. Some have denied its existence by reducing it to "brain." Attempts to define the human mind have been unsatisfactory. The potential reaches of the mind are apparently beyond the actual comprehension of the mind itself. Though all knowledge is a product of the human mind, from a practical and realistic standpoint it is inconceivable that any one individual could master all learning. The many divisions and subdivisions of science have arisen because of the vastness of the field of potential learning. All new knowledge brings up new questions which stimulate the imagination and excite curiosity until a solution is found. Then the process repeats itself. The astronomer's curiosity about the immensity of the universe impels him to devise more powerful telescopes with which to study the heavenly bodies. Each improvement in the telescope enables him to see familiar stars and planets more clearly, but it also brings into view a myriad of marvels previously unknown. So it is with all learning. The human mind constantly acquires knowledge, but it is never satisfied. The quest goes on interminably. The potential reaches of the mind are infinite.

Besides the learning process, other mental functions are potentially infinite. Much experimental work has been done on the physiology of the emotions, and the effect of drugs and bodily changes upon the feelings. These observations clearly indicate the unity and interdependence of mind and body, but the mental element remains intangible. Only a small part of the myriad of emotional responses can be recorded, and the experimental alterations in physiology can stimulate but a fraction of the emotional potential. Despite the magnitude of the accumulated

physiological material and the ever-widening research we are still dependent upon speculative psychology for an understanding of the functioning of the mind in its totality. By the process of abstraction we may study an emotion as a separate entity. In the functioning organism emotions are not isolated from one another, nor can they be experienced without the concurrence of the physical organism. For example, when the feeling of love is experienced it involves the totality of the personality, physical and mental. It is enmeshed in a host of other emotions such as fear, hope, desire, sympathy, pride, and so forth. However, we may validly consider the emotion of love abstractly as if it were separated from the person and from the other emotions associated with it. There are many opinions regarding its nature. From experience and observation we know that the lover is hopelessly inadequate in expressing the immensity of the feeling he has for his beloved. Even in the less intense feeling of love for one's fellow man the emotion is potentially limitless. One may love a hundred, a thousand, or a hundred thousand people without diminishing either the quantity or the quality of the emotion. Potential infinity is also conceivable in the power of imagination and strength of will.

This potentially infinite mind is limited, restricted, and kept on the plane of reality because of its intimate union with the physical body. In order to receive stimuli, perform complicated intrapsychic operations, and carry out motor responses, the mind and body must function in unison. There can be no mental activity without physical concurrence.

The intricacies of mental phenomena are extremely complex, but magnificently integrated. In the dynamic operation of the total personality the various functions act together as a coordinated unit with the speed of a moment. In the functioning organism the mind cannot be divided into separate parts, but for purposes of study parts of the mind may be considered abstractly and treated as though they were separate units.

THE UNCONSCIOUS

The human mind operates on two levels: conscious and unconscious. Consciousness is the state of awareness of the self and its relationship with the environment. All of the mental activity which is not conscious is unconscious. There can be no serious doubt about the existence of the unconscious level of the mind because it is a fact of personal experience which is demonstrated by the simple process of forgetting and remembering. There is no sharp line of demarcation between the conscious and the unconscious levels, and there is a constant flow of material between them. Efforts to subdivide the unconscious level of the mind have proven to be provocative of controversy, and in themselves they are not necessary to the understanding of the operation of the mind.

The unconscious serves to effect an economy of psychic activity. Desired goals can be reached without constant conscious effort. One must work out his destiny by actual physical contact with persons and things in his environment. The objects which one has learned to handle satisfactorily are dealt with automatically. The individual may be aware of his automatic acts, but they do not arouse much, if any, of his attention. In dealing with new material, however, deliberate attentiveness is required. In learning to drive a car, for example, we must be deliberate and attentive to all of the operations involved. With experience we shift gears and apply brakes automatically, and regulate speed unconsciously by sight and feel as much as by the indications of the speedometer. That which first required conscious effort is stored in the unconscious so that the conscious level of the mind is free to deal with new material. When an object which one has learned to handle automatically becomes a threat, it arouses memories of prior threats to security and demands attention until these are solved. If an automobile driver becomes involved in an accident he may hesitate to operate a car again. He may

find himself attempting to start his car without turning on the ignition, or forgetting to push the clutch before shifting gears. He must then consciously relearn to drive the car because of the painful emotional associations connected with his driving.

Painful experiences are relegated to the unconscious sooner than pleasant ones so that progress in personality growth in dealing with real objects will not be impeded by unpleasant memories. The individual who is beset by fears and anxieties cannot function efficiently. However, forgetting is not always due to painful emotional associations. It is determined also by the practical need or usefulness in retaining something at the conscious level. If all things learned were constantly retained consciously, the mind would be unable to direct itself efficiently toward acquiring new learning or in performing any other task. In concentrating upon new material the mind deliberately forces out of consciousness all material not concerned with the new matter. When we cannot forget things we wish to forget, it is because of an associated unconscious problem aroused which is seeking solution. Ideally one keeps at a conscious level only what is necessary for the handling of the current activity here and now being performed, and learns to develop an efficient unconscious which by associations can produce helpful, relevant, forgotten material when it is needed.

The unconscious is a vast storehouse of all experiences of the individual. All sensory perceptions, all experienced emotions, all ideas, judgments, and reasons, and all acts ever performed are indelibly recorded there in minute and exact detail. The conscious level of the mind recovers its memories from this great storehouse.

However, the unconscious level of the mind is not a mere repository of experiences. It is a veritable beehive of activity which operates twenty-four hours a day. The unconscious has been customarily regarded as being divided into compartments con-

taining material which can be handled, and material which cannot be handled. This concept tends to give to the unconscious an element of rigidity. Actually the unconscious is a laminated structure in which experiences are buried at varying depths. There is a free flow of material between the various levels, similar to the flow of material between the conscious and unconscious levels. Everyone normally has experiences in which material that at one time had to be rigorously repressed becomes less disturbing and can be handled, even without psychiatric treatment. Unreasonable fears of objects and situations, aversions to certain foods, and the like are normally worked out in everyday experience without insight into the symbolic meanings. From day to day things are remembered and forgotten. We may remember something today which we could not remember yesterday. The same process operates in the deeper levels of the unconscious. Things strongly repressed today may not need to be so rigidly repressed tomorrow. The repressed memories gradually work their way up to the higher levels until they reach consciousness or near consciousness. Materials which previously could not be handled are thereby dealt with satisfactorily. There may be no conscious awareness of the process. The person is usually aware only of the improvement of his feelings toward the object.

In the waking state, automatic, habitual, and impulsive acts are motivated and carried out on the unconscious level. In sleep the unconscious operates in producing dreams and somnambulistic acts. Dreams are often associated with events of the day which were not handled satisfactorily or brought to a pleasant conclusion. Hostilities which cannot be expressed in reality are handled in the dream. Anxieties which cannot be faced consciously are dealt with in dreams. Recurrent dreams of the same type are a means of gaining assurance that the symbolic objects can be handled. Dreaming is the natural means by which emotional

conflicts are solved. The normal person handles his "psychiatric" problems in this way without insight.

The unconscious is regarded by some as a hibernating beast which when awakened does nothing but harm. The Freudian concept of the unconscious overemphasizes the repression of antisocial drives and impulses. Freud's concept of the *id* (8) is that of a lawless, savage element of the personality which demands immediate gratification of every desire, under threat of impulsive murderous assault if frustrated. Freud did not discover the equally preposterous unconscious propensity to create and reconstruct even beyond the possibilities of reality. In the unconscious there is knowledge of preposterous extremes of both good and bad.

In studying the operation of the mind we shall first examine the experiences of the child and attempt to correlate them with our theories of dynamics and motivation in the next several chapters.

CHAPTER 3

INFLUENCE OF CHILDHOOD EXPERIENCES

LOOKING BACKWARD

There is needed in psychiatry a psychological theory which is not in opposition with religion. Psychoanalytic theory is based upon the premise that all emotional tensions stem from unconscious desires and drives which have their origin in early childhood. At first glance this theory appears to support a doctrine of psychic determinism which negates freedom of will. For this reason some moralists have been opposed to psychoanalysis. It is true that some psychoanalysts believe that all behavior is unalterably predetermined, but this belief does not have scientific support. The *emotion* or *feeling* which is experienced in any given situation is determined by earlier experiences in similar situations because of the associations which are aroused. But the action taken depends upon the will of the individual. Emotion always influences the will. Intense emotion may be so overwhelming that the will is temporarily paralyzed. This fact has been recognized by the theologians, but some scientists have considered the will to be nonexistent. A truly scientific "depth" psychology does not conflict with the theological position regarding the freedom of will; rather it is a boon.

The material with which the analytic psychologist deals—the

consciously forgotten incidents of childhood—is so distant and intangible that the possibility of developing a valid science from this material seems almost incredible. However, the material *exists* somewhere in the unconscious, and science can validly handle anything which has existence.

The tremendous power exerted by this childhood material cannot be denied. It is almost universally recognized that the influences which are exerted upon the child mold the entire future of the individual. This common observation is reflected in the proverbs and quotations which have come down through the ages. *As the twig is bent, so grows the tree. The child is the father of the man.* Prior to Freud's discoveries, however, the rearing of children was largely a process of forcing them to adapt themselves to the society of the adult. Little attention was given to the seriousness of the apparently trivial fears, anxieties, and aspirations of the child. Freud pointed out the importance of singular events in childhood as being productive of neuroses and psychoses (6). His discoveries have been met by ridicule in some quarters because of the triviality with which childhood fears are generally regarded by the adult. It may appear ridiculous to claim that an adult's fear of using an elevator might be due to his being punished by being put in a dark closet at the age of three. It is ridiculous, but it is the inevitable consequences of cause and effect. The one who suffers from a phobia is painfully aware that his abnormal fear is unreasonable and silly, but when he tries to overcome it he is beset by anxiety until he has learned to handle the original frightening situation which is remotely hidden in his unconscious. Though the two different experiences seem to be widely different, they are related through symbolism, and the emotion of the initial experience is associated with the later experiences.

The adult is the same *person* he was as an infant, child, and adolescent, though his *personality* is different. The personality of the individual is the result of the cumulative influences of ev-

ery experience he has had. Experiences of the developmental years continue to influence behavior in adult life because they are a part of the totality of experiences stored in the unconscious. These vestigial remnants are of utmost importance, and though originating in childhood they are not *childish*.

The average adult does not remember much of his life prior to age five or six. How is it possible, then, to recover forgotten experiences of prior years? Even without psychiatric help it is not difficult for the adult to recall some peculiar belief, some errant attitude, or some specific event in his early childhood which had a profound effect upon his life, at least for a time. It is not unusual for a child to believe, for example, that stepping upon a crack in the pavement could *really* "break his mother's back." The ease or the difficulty of recall of such incidents is due to the type of emotion which is associated with them. When the adult reminisces about his own peculiar childhood beliefs he can laugh at them. They are ridiculous to the adult mind, but to the child they represent a horrible truth. When childhood fears and anxieties can be remembered and laughingly dismissed, their power to do harm is gone. So long as they are unremembered *because of an emotionally traumatic experience associated with them*, they will continue to exert an unhealthy influence upon the life of the adult. Normally we avoid our unconscious because knowing ourselves as we really are involves a very painful process of digging through the hard strata of what seems to be bad or undesirable. When we are uncertain of our own intrinsic goodness it is difficult to keep the unconscious fearful experiences securely repressed, and so we avoid probing.

Emotional tensions are due to the conflict between the desire for what is considered good and the propensity toward what seems to be evil. The theological explanation of emotional conflict is based upon the doctrine of original sin. Analytic psychology accepts the principle of racial inheritance of psychic drives toward good and evil, but the scientist is curious about

the mechanisms by which these drives operate in the individual. To study their origin and operation it is necessary to seek them in their making—in the mind of the child.

THE CHILD'S WORLD

It is very difficult for the adult to comprehend the world of the child. Childhood is usually regarded as a period of life which is normally happy and carefree. The adult takes the responsibility for the material needs of the child and provides security and affection insofar as he is able. But it is difficult to appreciate the extremes of anxiety and joy which the small child experiences throughout his everyday life. The small child dies a thousand deaths in his imagination. Equally often he reaches the pinnacle of bliss. The child talks little about these experiences because the adult does not believe him. They are very real to the child, but the adult says they are imaginary. Sometimes the child is reproached for his fears, and his imaginary powers are minimized. He may be punished for "lying" when he relates his imaginary exploits which always seem so real to him. Adults are confusing to the child when they say there are no such things as witches and giants because the child's real world is actually a world of giants.

To appreciate the position of the child, the adult must be able to use his own imagination to picture himself in a relatively similar situation to that of the child. Here the adult would be completely at the mercy of giants about twenty-five feet tall. These giants would speak a language unknown to the adult and make demands he could not understand. They could handle the adult with ease, picking him up and swinging him high above their heads. When the adult tried to investigate things about him many of his actions would be misconstrued. He might get his hands slapped or be put in a stockade called a crib or play pen. Here he might be given a few things with which he could occupy himself, but they would be chosen by the giants. The adult would have to conform to an unexplained routine they imposed upon him. By sheer physical force his clothing would be changed

regardless of his wishes. When he was hungry he would have to wait until the giants deigned to feed him because he could not reach or prepare the food himself. If he did by chance find something to eat, the giants might forcibly take it out of his mouth. Then they might feed him something he did not like or want. All of these things would be done in the best interests of the adult but he could not know it. He would have to live in a house of gigantic proportions where each step on the stairs was more than two feet high. He would not be tall enough to look out the windows. The doors would be almost thirty feet high and the door knob possibly five feet above his head. The furniture in the house would be fitted to the requirements of the giants.

In a situation such as this the adult would be physically helpless and entirely dependent upon the giants for his continued existence. If he could assure himself that the giants were good giants he would have no anxiety. He could depend upon them to give him the support he needed. Without this assurance he would have to try to defend himself against them. In such a predicament the adult would handle the situation in the same way that the child does, that is by his imagination. He would consider what he would do *if* he were as big as the giant, *if* he were able to fly, *if* the giant were his own size, *if* he could kill the giant, and so forth.

The small child under age three views his parents and other adults as gigantic, all-powerful people. They can do infinite good or infinite harm to him. In the child's mind the parents have the power to gratify every wish, or to annihilate him. But according to the logic of the child, a good person cannot do anything bad, and a bad person can do no good. When the father gratifies the child, the parent is regarded as all-good; when he frustrates or displeases the child he becomes totally bad in the mind of the child. The child does not regard the gratifying father and the frustrating father as the same person. The same is true in the relationship of the child and the mother. Besides being real people the parents represent phantastic,* illusory, or imaginary per-

* Our usage of the word *phantasy* is not the same as that which is generally conceived by the term *fantasy*. Fantasy is always regarded as being distorted, grotesque, or unrealistic. Phantasy may be distorted but not necessarily so. Our usage conforms to the original definition derived from the Greek, *phantasia*, the look or appearance of a thing.

sons. *The small child, then, has, in addition to his real parents, a phantastic father and mother who are preposterously good, and a phantastic father and mother who are preposterously bad.* No real person could ever hope to be as good as the phantastic good parents are imagined to be, nor could a real person be as bad as the phantastic bad parents. The real parents, when invested with the qualities of the phantastic parents, become alternately extremely good or bad depending upon whether they are at the moment pleasing or displeasing to the child. The preposterous phantasies of the child are in a constant state of flux. When his gigantic real mother pleases and satisfies the child she is endowed with all the preposterous good qualities of the imaginary good mother. When she deprives or frustrates him she becomes in his imagination an annihilating bad mother. The real father is treated in a similar manner. When he does something which the child thinks of as good, the father is regarded as preposterously all-good. When he is frustrating he becomes preposterously bad in the child's imagination.*

Emotionally the child under age three experiences only extremes. When someone pleases him he does not simply *like* that person, but *loves* with every fiber of his being. When someone displeases him he does not *dislike* him, but *hates* with murderous intensity. Every discomfort or annoyance is to the small child a threat of annihilation. Every pleasant experience is a pre-

* The child ascribes "omnipotent" power to either the phantastic good or bad father, depending upon which one happens to be ascendant. The unconscious persistence of these phantasies is illustrated in the belief which the Communists have in the "omnipotence" of the State, against which the individual is helpless. He feels forced by the phantastic bad father to perform acts which are regarded as bad in order to obtain what might be considered eventual good. The modern error of Communism is in some ways comparable to Manicheism which flourished in conflict with Christianity from the third century until before the Reformation. The Manicheians believed in an equally powerful Father of Light and Father of Darkness, who were engaged in continuous combat. According to Christian belief omnipotence is an attribute of God alone. The existence of more than one omnipotent person is a logical impossibility.

view of Heaven. Only with satisfying experience in reality-testing are these extremes modified.

The phantastic bad parents are a serious threat to the inner security of the child. In his mind he feels that they desire to annihilate him. The child cannot physically handle the parents. He cannot defend himself against them when they appear to threaten him. *The problem is worked out by a natural process whereby the child makes inanimate objects, which he can handle, represent symbols of the parents.* A matchstick may become an imaginary bad father who can be chewed, broken into bits, and thrown away. A piece of paper may represent the phantastic bad mother, and the child can tear it and imagine that he is destroying the threatening bad mother. By this process of imagination the child "really" gets rid of the bad parents because he destroys a *real* object which symbolizes a parent to him. The child can also change his inanimate objects from bad to good, and thereby improve the phantastic parents which the objects represent. The imaginary threats are thereby relieved. The child never attacks the phantastic good parents with the intention of harming them. He may do so simply to assure himself that he is not *really* causing harm. He may in imagination harm the parent he has clothed in destructive phantasies only to find that the *real* parent does something good. When this happens the child must in imagination repair the phantastic damage he has done.

By experience in handling the inanimate objects, the child learns that he can cope with the preposterous phantasies. This process is not to be disparaged as "childish." It is the normal operation of imagination in the child, and is the source of symbols which are used unconsciously throughout life. Piaget (30-33) has done a great deal of experimental work concerning the child's conception of real objects. He confirms the psychoanalytic observation that the child animates and personifies all material objects. When a leaf is blown the child does not

think of the wind moving it. To the child the leaf is a little person who walks, runs, or flies. The child lives in a world where all objects represent big men and little men, or big women and little women. *All objects when reduced to their primary* symbolic meaning represent father or mother figures.* Freud's "phallic" symbols, then, can be interpreted more correctly as *father* symbols, and receptive objects as *mother* symbols.

The imagination of the child is so vivid that he cannot distinguish clearly between what is real and what is imaginary. All of his real objects are at the same time representative of the phantastic parents. Everything is viewed through the veil of imagination. Still, the child's world is very real in that he notices everything, even trivial changes which may escape the notice of the adult.

At this point the question may be raised whether our conclusions can be proven scientifically, or whether they are simply gratuitous assumptions. They are offered as tenable theories which can be validated through experience like any other psychological theory. Perhaps the best source of verification will be found by going to the child himself, watching his play, and encouraging him to express his phantasies. The manipulation of parent symbols may be seen operating in the casual, thoughtless acts of normal people, in dreams, and in the neuroses and psychoses. Our theories give some semblance of reasonableness to that which otherwise seems bizarre. They have proven to be practical as a basis for a method of treatment of mental disorders. Their application has also proven useful in interpreting Freudian psychoanalytic theories to the Christian viewpoint. The correlation of the concept of the phantastic father with religious doctrines is developed further in Chapter 6.

* By *primary* we mean basic or fundamental in origin rather than first in consciousness. Our definition of *symbol* (p. 73) is broader than that of Piaget and the psychoanalysts. See Piaget, Jean: *Play, Dreams and Imitation in Childhood*, translated by C. Gattegno and F. M. Hodgson. W. W. Norton & Company, New York, 1951, pp. 68-70 and 169-71.

KNOWLEDGE OF GOD

Freud (12) discovered that in childhood everyone has a concept of an Omnipotent Father Who rewards good acts and punishes evil. Freud rightly correlated this concept with the idea of God, though it is a rather vague notion. However, Freud did not develop his discovery correctly. He postulated the existence of a "primal father" as a prototype of God, and considered God to be an imaginary or illusory person.

According to natural theology the existence of God is proven by the universal belief in a Supreme Being *known by reason*. Freud did not recognize that his important discovery supplied additional proof of the existence of God known *prior to* the "age of reason." The existence of the concept of the Omnipotent Father in childhood does not *ipso facto* render the idea of God either childish or imaginary as Freud assumed it to be. At an early age children learn that fire burns. Though this knowledge originates from childhood experience it is not a childish belief. Many other facts which cannot be considered childish notions are learned in childhood. Furthermore, knowing something through imagination does not necessarily preclude its existence in reality. To the contrary, before reality can be accomplished, the goal must be visualized in imagination.

We have found that the child knows through experience not only of the existence of God, but also of the existence of the Devil and Heaven and Hell.* Whereas Freud claims that the

* While I was in the process of trying to correlate the concept of the phantastic bad mother with an analogous religious concept I had a significant dream. In the dream I was mountain climbing, and the scenery at first was very beautiful. I came to a very narrow ravine with a sheer drop and had to pass through it by bracing myself against the opposite wall. The only foothold was a narrow ledge. The distance below me was interminable, and on looking down I became dizzy and started to fall. The dream terrified me so that I awoke. I immediately interpreted the dream as indicating the fear of the bad mother, a phantasy which I had to overcome. On going back to sleep the continuity of the symbols was the same, but this time I was hovering over a deep pit. Again I became dizzy, but in the dream I told
(Footnote continued on page 38.)

"primal father" is God, we claim that the phantastic or illusory good father is *symbolic* of God. The bad father symbolizes the Devil. Heaven is represented in the mind of the child as the good phantastic mother, a place where all needs are bountifully supplied and where there are no worries. The bad phantastic mother is the place of fearful torment and annihilation, symbolic of Hell. Armed with this knowledge from childhood experience, each individual is compulsively driven unconsciously to direct every act toward overcoming the Devil and Hell, and achieving the goal of God and Heaven *in reality*.

THE "OEDIPAL" PHANTASY

The discovery of the importance of *infantile sexuality* (11) is probably Freud's greatest contribution to medical psychology. However, Freud erroneously considered the sexual strivings of the child to be an erotic drive. He worked mainly with adults, and his ideas about childhood development were overcast by adult experiences which Freud thought originated in the mind of the child.

Anyone familiar with the phantasies of small children knows that they can give their bodies the attributes of pure spirits. Children imagine themselves as little spirits, fairies, or elves who

myself that I must overcome my fear because it was not the pit I was afraid of, but the thing it symbolized. With this self-assurance I could look into the pit without becoming dizzy. Almost immediately the depth of the pit increased, and again I became dizzy and fearful. Again I reassured myself and was able to look down without becoming dizzy. The same thing occurred a number of times. Eventually I was looking through the earth and saw blue sky on the opposite side of the world. At first I was puzzled, but then it occurred to me that I was calmly gazing into the "bottomless pit." Upon awakening I realized that at last I had found a solution to my problem. The "bottomless pit" represents Hell which is symbolized by the phantastic bad mother.

This dream demonstrates three important facts: (1) the unconscious does help in solving conscious problems, (2) the activity of the unconscious level of the mind can to some degree be directed by volition, and (3) Freud's concept of the dream censor is not valid.

can make themselves invisible, pass through any physical obstruction, and travel with infinite speed around the world and to other planets. By the same whimsical power they can enter people's heads, discover their thoughts, and perhaps change them. In imagination the spirits of the children enter the bodies of the parents, and the parents' bodies fuse with the bodies of the children. The child's method of achieving this spiritual communion was confusing to Freud. As he did not acknowledge the existence of spirituality he mistakenly regarded the child's idea of fusion of bodies to mean incest.

In my own experience I have found that the child's wish for intimate closeness is not limited to the parent of the opposite sex as Freud claims. On closer analysis it is found that the child desires a spiritual intimacy with both parents, all being fused together and *sharing* the union with others. Both the boy and the girl phantasize the intermingling of their spirits with both parents. The good phantastic father desires and permits both the boy and girl to possess the good mother, and the good mother desires and permits the boy and the girl to have the good father. These possessive and permissive phantasies are essential to normal personality development and good mental health. The child intensely needs this intimate spiritual union with the good parents and incessantly strives to achieve it.

If the child is deprived of parental love and respect he cannot enjoy his phantasies of intimate closeness to the parents. If the real father is actually hostile the boy will be afraid of him and will be unable to indulge his phantasies of closeness to the mother because of the real threat of attack by the father. The girl will be unable to incorporate the father in phantasy because of the danger that he might cause *real* damage to her if he were incorporated. If the real mother is an actual threat, the boy will be unable to build up good phantasies of possession of her because of potential damage to himself, and the girl will be afraid to be close to her or to take the good father from

her because of the threat of retaliation by the mother who is hostile in reality.

The Freudian psychoanalysts consider the "Oedipal" phantasies only insofar as they provoke feelings of rivalry, hostility, and wishes for the annihilation of the parent of the same sex. The Freudian solution of the conflict is made dependent upon the willingness of the child to give up the desire for the possession of the parent. However, we do not agree with Freud's conclusions. To attain normal mental health or to recover from mental illness, the individual must be able to develop his phantasies of the good permissive parental figures, first the good mother who will allow the imaginary incorporation of the good father. If the child is unable to combat the threatening parent and is forced to give up his wishes for the spiritual possession of the parent of the opposite sex under threat of his own annihilation, then he will be abnormal and not normal as is claimed by Freud.

The Freudian theory of the "Oedipal" complex is by no means universally accepted by psychoanalysts. Even among the Freudians we find some variations. Melanie Klein (23) concurs with Freud in the universality of the "Oedipal" strivings, but she places the origin of the conflict as beginning in the first year of life. Her theories are not generally accepted by psychoanalysts in the United States because of the horrible phantasies she ascribes to little children. However, my own observations support her conclusions in this regard. A comprehensive study of the variations in psychoanalytic theories has been prepared by Patrick Mullahy (29). He gives particular attention to these theories as they relate to the "Oedipal" complex.

Adler (1) was not able to accept the "Oedipal" phantasy as universal, but only as an unnatural result of parental overindulgence. We agree that parental overindulgence interferes with the enjoyment of the phantasies of the spiritual union, and causes a complex. Adler did, however, recognize the universality of what

he called "masculine striving" in both male and female. These strivings are the indications of the natural drive toward the spiritual union with the good father.

Jung (20) recognized that the "Oedipal" strivings are not a wish for physical intimacy. He also understood that the desire for the incorporation of the parents is not relinquished in childhood, but continues to influence the individual throughout life. Jung maintained that these wishes are satisfied by religious symbolism, rites, and ceremonies. He recognized that the phantastic good father of childhood is symbolic of the mature concept of God.

Other psychoanalysts, notably Karen Horney (18), Harry Stack Sullivan (39), and Frieda Fromm-Reichmann (16) do not accept the "Oedipal" phantasies as being universal. They are considered to be produced only by abnormal stimulation by neurotic parents. We believe that the influence of the neurotic parents prevents the normal enjoyment of the spiritual interpersonal relationship, and the complex is the natural result of the frustration of the attainment of this goal.

Erich Fromm (15) has evolved some interesting theories regarding the "Oedipal" complex wherein he claims that when society is more permissive and tolerant toward the individual the "Oedipal" complex will disappear. He is, however, putting the cart before the horse. Social competitiveness does not produce the "Oedipal" strivings. Social relationships are motivated by the need of the individual to improve father and mother phantasies by *reality-testing* in his relations with other people. Only by improving or annihilating the phantastic hostile parents, symbolically represented by hostile real people, can the good father be incorporated. Competition in society symbolically helps to overcome the phantastic bad parents. When they are changed to good, brought under control or annihilated, the "Oedipal" wish for the spiritual union with the phantastic good parents may be realized. However, as Fromm infers, we do need in society today

more and more good men and women to serve as symbolic good fathers and mothers who will be helpful to others in working out the permissive phantasies. We need a better realization of our responsibilities as symbolic parents in our associations with others. The role which everyone plays as a symbolic parent is discussed on pages 79-80 and 109-111.

Poor Oedipus has been maligned by Freudian thinking! In the original Sophoclean play, Oedipus fled from his home to avoid the tragedy which was predicted by the oracle. He did not want to espouse his mother or to shed his father's blood.

Oedipus was actually a victim of circumstances in the Sophoclean tragedy. At the beginning of *Oedipus Rex* he is portrayed as a good king who wanted to help his subjects. He was not aware of his incestuous relationship. When he took the throne as King of Thebes after solving the riddle of the Sphinx he acquired the Queen Jocasta as his consort, not knowing that she was his mother. When he became aware that his real relationship to the queen was the same as the childhood phantastic spiritual relationship he became distraught, and went into exile. His predicament was intolerable. When the real situation approximates the "Oedipal" phantasies, reality is untenable, and neurosis or psychosis is the inevitable result.

TABOO

Taboo against incest, the physical sexual relationship between parent and child or brother and sister, does not originate in society, but is a natural prohibition set up by the individual himself. The incorporative possession of the parent *must exist only in phantasy*. If the relationship with the parent or parent substitute threatens to make the real situation approximate the phantasies, then anxiety is produced. A child cannot grow emotionally unless he has the security of parental love and feels safe when physically close to the parent or parent substitute. If the child is stimulated erotically by the parent's injudicious caresses or

by bathing or sleeping in the same bed with an older child of the opposite sex, then reality becomes threateningly close to phantasy. When this occurs the child considers the offending real parent as bad because the parent is tempting the child to do physically what the child wishes *symbolically* in phantasy, but knows is impossible in reality. The child must then try to disown his phantasies of intimacy. He cannot be spiritually free and close to the parent because he cannot picture the real parent as good or safe.

Freud believed that taboo restrictions were forcibly impressed upon a primitive people *from without* (12). From experience we know that parental prohibitions, like social legislation, do not have the power of the taboo. Taboo is initiated *from within*. The child insists that his intimacy with the parent must remain upon a spiritual level. Taboo is the natural limitation placed upon sexual activity by the individual himself in order to keep physical reality from obstructing the attainment of the desired spiritual union.

PERSONAL OMNIPOTENCE

The existence of imaginary personal omnipotence is well known by all who know children. The preposterous creative and destructive powers of small children are well known to every parent. The average adult, however, tends to look upon the omnipotent phantasies with tolerant good humor or to disparage them as mere childish notions. Freud viewed them scientifically and pointed out their tremendous importance in molding the personality of every individual.

The theological position which holds that all power is derived from God is not threatened by the discoveries of Freud. Though his psychoanalytic findings appear to be contradictory to theology, they can be brought into harmony. Man's desire for personal omnipotence is recorded in the Book of Genesis. Religious doctrine teaches that because of the disobedience of Adam and Eve the human race is stigmatized by an inherited

propensity to disobedience. If we borrow from embryology the theory of recapitulation and apply it to the psychic "embryo," we would expect to find somewhere in the life of each individual a period in which he arrogates to himself the attributes of God. When Freud drew attention to the fact that all men imagine themselves to be omnipotent in early childhood, he simply confirmed what the theologians have been teaching throughout the ages.

The child uses the functions inherent in his own body as the means by which he exercises his imaginary omnipotence. In imagination he can annihilate the world by simply closing his eyes. Then he can re-create the world by opening them. He can annihilate or create by looking at something. His words have magic power. By calling "mama" he can make his mother appear from "nowhere"—create her. People are forced to behave in various ways by the words the child uses, though he does not need to know what the words mean. His tears, saliva, and bodily excrement are given phantastic destructive and creative power.

The child's omnipotent phantasies are of tremendous importance in his psychic development. One need not fear that the child will continue to believe himself omnipotent if his phantasies are not disputed. A brutal assault upon the phantasies of the child renders him helpless and insecure in a gigantic real world with which he cannot cope. *Threats to this feeling of omnipotence are the cause of all mental disorders.* The entire life of every individual is shaped by the impact which the real world makes upon the imaginary world of the child. The adult helps the child to distinguish between reality and phantasy, but the phantasies cannot be eliminated. Strangely enough, the desire for omnipotence which caused man to lose Paradise is essential to him in early childhood if he is to regain Heaven. Only the genius of the Creator could change what appears to be an intrinsically evil desire into an essential good.

The phantasies of omnipotence do not continuously sustain

the child. They are intermingled with overwhelming fears of annihilation. The child becomes assured of the "reality" of his omnipotence when reality conforms to his wishes. He loses all power and is completely helpless when the situation in which he finds himself is frustrating to him. The small child constantly fluctuates between feeling omnipotent and feeling annihilated. There are many times, too, when he is afraid of his omnipotent destructiveness. For instance, if he "blows up the world" he will have no place to stand.

The child's omnipotence is relinquished, not because of the threat of reality, as the psychoanalysts claim, but because of the *safety* of reality. Through his omnipotent power the child normally makes the idealized parents omnipotent, and is then able to transfer his omnipotence to them. If reality is not safe, the child will not be able to relinquish his imaginary power, and the individual will grow up to be a grandiose paranoid person with delusions about his own personal power. By the imaginary transfer of his omnipotence the child does not "create" God, as Freud assumed. It is through imagination that the concept of God is made known to the child by personal experience. The phantastic parents are a symbol of God in Heaven. As the child grows to maturity he learns more about the existence and the nature of God through the use of reason and by religious instruction.

CONSCIENCE

Freud (7) considered conscience to be the internalized voice of the adult. This observation is but partially true. Conscience is an intellectual operation. It does not *originate* from the authoritative voice of the adult. The influence of the adult, however, does have a tremendous effect upon the *development* of conscience. The intellect formulates judgments regarding the goodness or badness of one's acts. It reasons that reparation must be made when behavior is destructive to good objects, or when

bad objects which can be handled are neglected and not made good. These intellectual processes considered together constitute the function of conscience.

The child has a rigid sense of justice which demands "an eye for an eye and a tooth for a tooth." He applies this rule to himself as well as others. Every object, whether real or imaginary, which has been damaged must be repaired by exactly the same means by which the damage was done. The child's ability to make the necessary reparation influences his opinion of himself. When he can *really* make an object good he feels that he is good. If he cannot do so he is disturbed by feelings of anxiety and guilt.

The attitude of the adult in helping or hindering the child in learning to handle his *real* objects influences the development of conscience. The strict, nagging, domineering adult is *really* hostile. In a hostile environment the child will have difficulty in assuring himself of the "reality" of the phantastic good parents. If he is unable to retaliate against the hostile *real* parents he will develop a conscience which conforms to the parental opinion that he is bad. He will, then, be self-condemnatory and over-scrupulous. If he can combat and defeat the hostile *real* parents he will be apt to become antisocial or criminal, apparently without a conscience.

On the other hand, the child who is allowed to do anything he pleases will have equal difficulty in the development of a good conscience. If the child is not punished or restricted when he does *real* damage, he becomes afraid of his destructive omnipotence. When the child does *real* damage which he cannot repair he will not be able to repair the imaginary damage done to the symbolic parents represented by the *real* objects. The "reality" of the phantastic good parents will be difficult to attain. The child will feel that there is something bad, dangerous, dirty, or "rotten" about him deep down inside. He will tend to retreat into a life of shyness and introversion, or become increasingly antisocial until he is restricted by society.

The child who has sensibly lenient, understanding, and sympathetic parents finds reality reassuring, and encounters much less difficulty in controlling his phantasies. In a secure environment the child can be assured of the "reality" of the phantastic good parents. He can feel that he is good like them, and can pattern the opinions and attitudes he has about himself in accordance with those of the phantastic good parents. These early environmental influences are reflected in the conscience of the adult.

IMPORTANCE OF PLAY

Child play is not an escape from reality. Through play the child overcomes his real difficulties rather than avoids them. Ruth Griffiths (17) has made a study of the play of children in London, England, and Brisbane, Australia. She found that the child's use of symbols in playing is essentially the same in these widely separated cities, and has an important function in intellectual as well as emotional development.

The child is never able to handle his disturbing phantasies by his contacts with *real* people alone. In the child's imagination the adult fluctuates between being good and bad, and is unable to provide a sense of security for a prolonged or continuous period. The small child wants to be picked up and fussed over, but it is not long before he wants to be put down again. His desire for the immediate attention of the adult varies in accordance with the state of his phantasies. Neither can the child handle his phantasies by dealing with the inanimate objects which are used by adults. The child makes a definite distinction between grown-up people's things and children's things. The adult does not use the child's things, and the child does not use those things which belong to the adult. The child makes excursions into the world of adult things in order to satisfy his curiosity in testing reality, but he cannot handle them without long experience. Pro-

longed security is felt only in dealing with those articles which he considers to belong to children.

The small child first occupies himself solely with inanimate objects which he animates and personifies. Later he plays with other children who approximate his own age, as he can feel safe with them. He can handle and dominate them even though he may be regarding them at the moment as either helpful or harmful to him. In play the child can identify himself with either the good or the bad parent. When he acts in the role of the good parent he takes tender care of his imaginary children as he wishes his parents to take care of him. When he acts as a hostile parent he assures himself that the aggressive attacks of the *real* parent are not actually destructive or annihilating.

In the difficult process of growing up, the child needs the understanding, support, and assurance of the adult. It is not right to try to deprive the children of their phantasies whether they be destructive or constructive, but the child needs help in working them out. In dealing with the phantasies it is sufficient to have the child distinguish between what is "just thinking" and what is "really true." The adult must understand that the child's phantastic attacks are not made against *real* persons, but against *imaginary* people. These attacks are necessary to get rid of the phantastic bad parents with the assurance that no damage is done to *real* people. While being tolerant of the child's hostile feelings, however, the adult should not allow the child to do damage to *real* objects which are regarded as good. The child may be allowed to *really* destroy only those objects which are regarded as worthless.

The repetitive naughtiness of children in their play activities is necessary to them in the process of overcoming the hostile phantasies by reality-testing. Forbidden acts are repeated by the child with the same intensity and regularity as the neurotic compulsive behavior of the adult. The child will continue to carry out the forbidden act until he can assure himself that he can

either handle or destroy the object involved, and thereby handle the phantasy with which the object is invested. The adult can help the child to work out his problem by interpreting the object as something good rather than bad. For example, the child who repeatedly breaks his toys does so because they symbolically represent bad phantasies. If the adult interprets them to the child as good objects, the child's phantasies will gradually be changed and he will not attack objects which he regards as good.

The play activities of children may be disgusting or revolting to someone else, but if the child is not permitted to indulge in his phantasies he will not be able to work out his problem to his own satisfaction. It is sometimes disconcerting to the parents when the children get themselves dirty. There are times when the child must be clean, but there are also times when he should be allowed to be dirty. If the dirt is interpreted to the child as something intrinsically bad, he will have trouble with the phantasies it symbolically represents.

The child should be taught to be cautious of objects which may be harmful, but not to be afraid. To frighten a child deliberately is unforgivable. When the child is frightened he is completely overcome by the bad phantasies. The phantastic bad parents who cannot be overcome must be appeased. Appeasement represents compromise with the forces of evil.

If the *real* parents are hostile to the child or to one another, the child will have difficulty in making them good in his imagination. However, the natural ability of the child to overcome difficult environmental experiences is truly remarkable. The child has the power to make all things rational and logical by the use of imagination. He can transform an actually threatening real parent into an illusory good parent, but if he must do this he will tend to include the fault in his concept of a good person. For example, if the *real* father is critical and faultfinding, the child will think that all good men should be the same. He will feel unloved by others who do not criticize and find fault with him. He will tend

to pattern his own behavior after that of the faulty behavior of the parent whom he has made good in his imagination. His acceptance of the faulty behavior as good eventually may bring him into conflict with society. The natural tendency to make a bad *real* parent or parent symbol good in imagination is the basis of all character disorders.

If the child's phantasies cannot be improved satisfactorily, the reality-testing must be prolonged until some real security is found through symbolic relationships with other real people who represent imaginary good parental figures. Conscious phantasy will, then, occupy the greater portion of daily thinking even beyond the age of childhood. As real relationships become satisfying, reality can be accepted, and the individual becomes less conscious of his phantasies. When maturity is reached the phantasies are almost entirely relegated to the unconscious.

CHAPTER 4

DYNAMICS OF BEHAVIOR

IMAGINATION

The imagination, which plays such a prominent role in the conscious activity of the child, does not lose its importance in the dynamics of the behavior of the adult. Under ordinary conditions the manifestation of imagination does not appear to be very obvious. It is generally regarded as a function which operates sporadically when desire seems unattainable in reality, or when realization of desire must be postponed. However, imagination operates constantly in the complicated processes involved in the action and counteraction of all psychic phenomena. Its continuous operation is not recognized because in adult behavior the imagination functions mainly on the unconscious level.

The function of imagination has been studiously avoided by most psychologists and psychiatrists. Functional mental disorders are euphemistically referred to as "emotional" disturbances, though they are primarily distortions of imagination, and the emotional reaction is secondary. The euphemism probably serves a purpose in preventing disparagement of mentally ill persons by those who are unable to comprehend the apparent reality of the symptoms. However, the hallucinations and delusions of psychotic persons and the pains, paralyses, and anxieties of the neurotic patients are all based upon imagination. The effects of distorted imagination are constantly dealt with by everyone en-

gaged in handling problems of human relations. In spite of this extensive experience with the abnormal effects of imagination, the function of imagination has been given but little scientific attention.

Scientific interest in the imagination has been largely restricted to its role as a creative faculty. In the field of education creative imagination is encouraged and developed to provide enjoyment of poetry, nature, art—the aesthetic aspect of culture. Invention and discovery in medicine, social sciences, business, and industry promote progress through the practical application of creative imagination. The dreams of today become the reality of tomorrow. But imagination is required in the accomplishment of small things as well as great. To change anything in reality, even in the more commonplace and mundane aspects, that which is desired must first be pictured in the imagination.

Though most psychiatrists and psychologists look askance upon imagination they are apparently aware of the role it plays in recovery. Theodor Reik (34) is never apologetic about phantasies. The necessity of deliberate stimulation of phantasy is emphasized by Melanie Klein (22). Frieda Fromm-Reichmann (16) points out the constant interplay of the phantasies of both doctor and patient. Phantasy functions as a means of control of instincts, according to Ella Sharpe (38). The free association technique which is used in psychoanalysis requires free play of the imagination. Some people associate freely while others have difficulty in producing associations. Popularly some individuals are regarded as imaginative, while others are considered devoid of imagination. But everyone has imagination. Its operation may be blocked, just as the function of intellect is at times inhibited. In the formulation of associations the imagination operates first on the unconscious level. The aim of psychoanalytic treatment is to bring these associations to a level of awareness so that their symbolic meanings may be understood. In other types of psychotherapy the symbolism remains on an unconscious level.

Generally the knowledge of the function of imagination has been derived mainly from observation of pathological states wherein reality relationships are grossly distorted. Hence, some people tend to view imagination with distrust and consider it as a turbulent, inordinate element which must be restricted and disciplined by such means as the creative arts. Efforts to handle distortions of imagination have been directed against the faculty itself, as if imagination could be replaced by realism.

The fallacious opinion that imagination is the antithesis of reality can be traced to cultural conflicts with religious dogma. The modern rationalistic philosophies originated in the eighteenth century. At that time social, political, and economic injustices were rampant. The reality situation of the great masses of people was untenable. Their predicament seemed unalterable in view of the rulers' presumption of the Divine Right of Kings, and religious doctrines concerning respect for authority, and expectation of justice, not here, but in another world to come. In order to improve the reality situation it appeared necessary to be more "realistic" by changing the imaginative dreams of the world beyond. Attacks were, therefore, directed against some religious beliefs which were considered to be based upon imagination. The philosophy of rationalism was popularized by Jean Jacques Rousseau. In *The Social Contract* he envisioned a society without leaders. He reasoned that the will of the people was the source and criterion of all law. This conflicted with the religious argument that authority is derived from God. To a great extent the French Revolution was precipitated by the general acceptance of Rousseau's philosophy. The corrupt leaders were overthrown and "Reason" was substituted for religion. The Cathedral of Notre Dame was changed to become the "Temple of Reason."

Though revolution against oppressive authority is justified by many examples from the Bible, the philosophical revolution continued its attacks upon religion. Rationalistic and materialistic-mechanistic philosophies invaded the scientific world. Darwin's *Origin of Species* cast further doubt upon religious beliefs by questioning the veracity of the Scriptural account of the Creation and the reality of the existence of the human soul. The economic and industrial revolution of Marx and Engels advanced materialistic philosophy still further. Freud claimed that psychoanalysis proved that religion had outlived its useful-

ness. Freud thought that the childhood phantasies of personal omnipotence, animism, and magic were forerunners of adult religious concepts as well as neurotic disorders. Unfortunately he utilized his important discoveries to disparage both religion and imagination. However, Freud, in a sense, saved the soul of mankind for science as he kept it from being engulfed by the rationalism of the era. He insisted that mind and brain were separate entities, though functioning as a unit, but he attempted to explain all psychic phenomena in terms of the prevalent materialistic and mechanistic reality. Brill, who introduced Freudian psychoanalysis into this country, was more materialistic than Freud. He continued the attacks upon imagination, and branded fairy tales as pernicious. Brock Chisholm perennially decries the Santa Claus myth. In a rash little book, *Man Against Myth*, Dunham attempts to find a solution to all social ills by exposing what he calls modern myths. The book is of interest particularly because of its title which was apparently inspired by de Kruif's *Men Against Death*. Death can be postponed as science advances, but it inevitably catches up with us. Myths, likewise, may be influenced and altered, but they cannot be eliminated. From the beginning of human existence belief in supernatural powers has motivated, guided, and directed human behavior.

As would be expected, the concerted attacks upon religion by leaders in the scientific world made men wonder and doubt about the reality of the supernatural. The supernatural and metaphysical came to be regarded as existent only in the imagination. No intelligent person could believe in things which were simply imaginary. It was no longer generally considered practical or realistic to aspire to the transcendent goals which religion offered. The deliberate cultivation of the imagination in its extremes of good and evil was no longer widely practiced or accepted as a personal need. Imagination was regarded as something to be avoided or overcome.

We may define imagination as the cognitive faculty which receives, records, manipulates, and represents images which have been experienced through the senses or the intellect. Sensory images are received through the organs of sight, smell, touch, taste, and hearing. The sensory *image* is the purely physical or mechanical imprint of an object upon the organism from the external environment. In order to form a *perception* of an object the imagination produces associations from sensory memory of prior ex-

periences with similar images. When an object such as an orange is *seen*, the visual image is grasped by the imagination which reproduces all of the attributes of the orange as it has been previously experienced by the organism. When an orange is *felt* without seeing it, the tactile image stimulates the imagination to associate the sensation of touch with all other associations including the visual. So it is with all sensations. The imagination receives the sensory image, recalls associations, manipulates and reproduces them in the sensory *percept*.

The imagination also acts upon *concepts* which are presented to it by the intellect. These concepts may be derived from learned experience or from acceptance of the experience of others. The concept is dealt with in the same way as the sensory image. Prior associations are aroused, manipulated, reproduced, and presented back to the intellect as the sensory perceptions are. If the intellectual concept is not clearly known or defined, the objective reality or truth of the idea will be distorted by the imagination. Such distortions are common in the thinking of the child. When the child learns that the noise made by a dog is a *bark*, and later learns that the covering of a tree is *bark*, he assumes that the meanings are the same. His associations prior to this have been with the bark of the dog. He tries to picture a tree making a noise like a dog. The child's concepts are also distorted by the tendency of the child to make associations from the separate syllables of the words. A child may believe that the sun should shine on Sunday because he associates the name of the day with the sun—the sun's day. This influence of the imagination upon intellectual concepts is encountered also in the adult. For example, if we do not know the meaning of a word the intellectual concept will not be clear. The imagination will then make associations and present possible meanings from the structure of the word or from the context. The representation of the meaning of the word derived from the imaginary associations may be grossly distorted, but the intellect may accept it as true.

Imagination may be further defined with reference to the level of awareness, reality relationships, time reference, spatial relationships, quality, and purpose.

LEVEL OF AWARENESS. Imagination may be either conscious or unconscious. Conscious imagination operates in deliberate planning, wondering, wishing, daydreaming, and psychotic states. Though we may not be aware of the operation of imagination it must function before any behavior is possible. The goal must be pictured in imagination before the individual can begin to move toward the goal even in the simple automatic acts. To sharpen a pencil one must first have a picture of the desired object, the pencil with a point. Ideas cannot be conceived by the intellect without drawing upon the memory of images previously presented to the intellect by imagination. Normally imagination operates mainly at the unconscious level.

REALITY RELATIONSHIPS. The imagination can picture a flying elephant or a man from Mars with the same ease as it might picture how the living room would look with the furniture rearranged. Imagination is not concerned with realistic possibility or probability. That is a function of intellect. Many writers attempt to distinguish between phantasy and imagination, the one being impossible, the other possible. Otto Fenichel defines phantasy as thinking which is not followed by action, and describes two types, creative and daydreaming.* This conforms to the opinion of most psychiatrists and psychologists. However, possible and impossible phantasies are produced by the same personality function, the imagination. Phantasy thinking is an *intellectual* operation which is a *result* of the overpowering of the intellect by imagination which is so distorted that reality achievement is impossible. Unrealistic phantasies, as in ordinary daydreams, are not followed by action because the intellect normally recognizes that

* Fenichel, Otto: *The Psychoanalytic Theory of Neurosis*. W. W. Norton and Company, Inc., New York, 1945, p. 50.

they cannot be realized. However, in neurotic, psychopathic, and psychotic states, the individual often attempts to act out the phantasies in his reality relationships.

TIME REFERENCE. Imagination may be either reminiscent or anticipatory. It can go either backward or forward in time. Within the personal experience of the individual there are remembrances of "good old days" which can be relived in imagination. Building "dream castles" likewise falls within the realm of personal experience which may become possible at some time in the future. Imagination can also extend far beyond personal experience. It may go backward into history as far as the beginning of time, or it can extend into the future attempting to conceive of the fiftieth century and beyond. In reference to time the imagination is potentially infinite.

SPATIAL RELATIONSHIPS. Imagination may be limited to simple personal contacts in everyday affairs, or it may extend to any other area far beyond personal experience. The imagination can picture what might be happening on the other side of the world as easily as on the other side of the street. It is not limited by the world, but can extend to the moon, the planets and the stars, and even beyond the stars. In spatial relationships the imagination is also potentially infinite.

QUALITY. Pleasurable experiences may be imagined in varying degrees. One might picture the enjoyment of a good cigar, or what it would be like to live in a world where peace reigned. A place like Heaven, where all desires might be satisfied, can also be experienced in imagination. On the other hand, unpleasant imaginations may cover a wide range of possibilities. The imagination can conceive the possibility of being late, or missing a train, or what it would be like to be under attack by an enemy from another world, or what Hell might be like.

PURPOSE. Imagination may be constructive or destructive by addition or subtraction from the object. In imagination an old

farmhouse can be pictured as it might appear when renovated. One might picture how a tree would look when pruned properly. Destructive imagination could picture how a city might look after being bombed, or what the experience would be like if someone died or lost a member of the body.

Imagination is the faculty which is *first* called into operation in the series of intrapsychic events which determine behavior. It provides the other faculties with the material upon which they *begin* their work. The imagination produces a series of associations from sensory memory as well as from the imaginary representations obtained from intellectual concepts. With these memories the imagination presents the picture of the manner in which the object represented by the percept was handled at various times in the past. It reproduces experiences when it was handled satisfactorily, or with difficulty, or when not handled at all, or when the object proved harmful. All of this is presented to the intellect and the will in the form of a condensation of the totality of experiences with the object. Besides this the imagination pictures what might happen in the handling of the object in the future, whether in the next moment, the next few minutes, or in some more distant time.

Imagination may be conscious or unconscious, *but it must operate before any reality achievement is possible, even in the simplest acts.* In routine and repetitious acts which have become automatic, both the phantasies and the acts are kept at an unconscious level. When an object has been handled successfully over a period of time, it will be dealt with unconsciously. With objects which are unusual in that they stimulate conscious awareness of anticipated pleasure or pain, the imagination operates at a conscious level. Deliberate, realistic, logical thinking modifies and rechannels phantasy, but does not eliminate it. Likewise, an act of the will may interrupt or alter phantasy but cannot obliterate the operation of imagination.

EMOTION

The perceptual images reproduced by imagination arouse emotion. The character of the emotion depends upon previous experiences in the handling of the object. If the object appears to be good, it will be loved and desired. The possibility of acquisition of the desired object arouses feelings of hope and courage in seeking it. When the desired object can be acquired there is a feeling of joy and contentment; if not, there will be sadness. If the object appears bad or hurtful, it will arouse emotions of aversion, fear, anger, and hate. When the bad object cannot be overcome the emotion of hopelessness or despair is felt.

Emotions are never experienced in pure states. They are always mixed. This is because the associations recalled by imagination include experiences when the object was considered good, and other experiences when the same object was considered bad. As an object becomes predominantly good through reality-testing, the experiences with the object when it was considered bad are repressed together with the related emotions. The consciously felt emotion is, therefore, mixed with the opposite emotion which is felt unconsciously. Through education and experience in working with the object, the imagination is improved and the emotions become constructive.

The emotions are also experienced in varying degrees. The feeling of contentment in the enjoyment of a good cigar or a good cup of coffee is an emotion, just as is the more intense feeling of love for a person. Extremes of emotional feelings are referred to as passions. All emotions are not passions, but all feelings are expressions of emotion. The degree of emotion experienced will depend upon the character of the imagination aroused by the object. Good objects which are more or less taken for granted stimulate a feeling of satisfaction which is relatively mild, but the acquisition of an intensely desired object arouses

extreme emotion. If the imaginary representation of a threatening object can be handled satisfactorily, then the emotion will be mild. When there is a threat of attack by a hostile object which cannot be handled, or the threat of the loss of an intensely desired object, then the emotion will be severe.

Emotions are conscious or unconscious. Where an unapproachable conflict exists, the associated emotions are unconscious. The overprotective parent who consciously is extremely solicitous of the welfare of his child is repressing his unconscious feelings of hatred of the child. In habitual, automatic, and impulsive acts the emotion is likewise kept on an unconscious level.

INTELLECT

The imaginary perceptual associations and the emotions aroused by them are presented to the intellect for consideration regarding the mode of action to be taken. The intellect is able to make abstractions from sensory perceptions of objects and to conceive ideas which are beyond the sphere of sensory perception, such as possibility, relation, right, or wrong. By *cognition* an object is made known to the intellect as an idea. Ideas are also called simple apprehensions or concepts. Intellectual *memory* is the ability to reproduce and recognize a previously experienced mental operation. *Judgments* are formulated by comparing ideas to determine their agreement or disagreement. *Reasoning* is the comparison of a series of judgments related to one another from which a conclusion is deduced. The ability to reason is the highest faculty of the human mind. Man is a rational animal, but reason has fallen into such disrepute that it is widely considered to be subservient to the emotions. Reason is the "executive officer" who controls the operation of the personality. The executive officer is dependent upon information which is made available by the various department heads. If the available information is not reliable, the executive cannot function ef-

ficiently. Logical thinking is possible only when phantasy life is in order and under the guidance of the intellect.

The intellect operates on both conscious and unconscious levels. In dreams conclusions are drawn just as in the waking state. Automatic and habitual acts cannot be carried out without a prior conclusion to perform the act, which in these instances is made on the unconscious level.

WILL

After the intellect arrives at a conclusion the judgment is presented to the will which decides to act or to withhold action in accordance with what gives the greater satisfaction. The will is influenced by imagination and emotion, as is the intellect. Because of these influences the will may carry out an act which is intellectually undesired. Though we know better we perform acts which are harmful to ourselves and others. In the performance of deliberate acts the will operates on a conscious level. In automatic, habitual, and impulsive acts the will operates on the level of the unconscious. In reflex action the will does not function at all.

INTEGRATION OF MENTAL FUNCTIONS

The four functions of the mind—imagination, emotion, intellect, and will—serve separate purposes, but they are mechanically interlocked with one another. There can be no mental activity and no behavior unless they all operate together. We cannot be aware that they are all operating because much of their activity is carried out on the unconscious level.

One function cannot be improved without correcting them all. Will power cannot be strengthened by simply concentrating upon will. To improve will power the intellect must also deal with imagination and emotion. When imagination is improved, then the associated emotion is made better. The will has much

less trouble in moving toward goals which appear to be good in the imagination. If the imagination and the associated emotions are frightening or formidable, then it is most difficult for the will to act against them. Much effort is wasted by attempts to strengthen the will without at the same time improving the imagination. When the desired goal is pictured favorably by the imagination, then the will can accept it without much conscious effort.

Intellectual accomplishments are also facilitated by the improvement of the imagination which invests the desired goal. If a project is approached with the idea that it is difficult, then it will be difficult to undertake. If the intellect first changes the imaginary picture of the subject from something forbidding or impossible into something which might be handled, then the intellect will not have so much trouble in grasping it. Things which seem to be difficult to learn are difficult because of the associated emotions which are frightening. When the imagination with which the subject is invested is improved, the emotions will be improved. Then the subject can be approached more easily and confidently.

Integration of the personality is achieved when all of the mental functions are trained to move in harmony toward one goal. The imagination pictures the goal as desirable and attainable by the self, and the associated emotion is pleasurable. The intellect directs the self toward the desired goal, and the will cooperates.

CHAPTER 5

MOTIVATION OF BEHAVIOR

THE FUNDAMENTAL DRIVE

The motivating force behind all behavior is a compulsive innate drive to obtain and incorporate within the self that which is good, and to change, avoid, overcome, or annihilate that which is bad. If those things regarded as bad cannot be changed, they are avoided. If they cannot be avoided, but persist in forcing themselves upon the individual, they are attacked and destroyed. If they cannot be attacked, conflict occurs. The direction of this fundamental drive and the identity of the real objects desired or avoided are subject to change because of intrapsychic and environmental influences, but the force itself is immutable.

When a real object is improved or made good, then the phantasy which the object symbolizes is improved. If a real object viewed as good is damaged, then the symbolic object it represents is also damaged. Destructive attacks, however, are not normally made upon objects which are regarded as good, but only upon objects regarded as bad. The same object may be good and bad in turn. In reality-testing an act may be repeated a number of times in an attempt to find out whether an object is good or bad, or to give assurance that no real damage has been done to good objects, or that objects which seem to be bad are actually destroyed.

W. B. Cannon's physiological theory of *homeostasis** or relatively constant equilibrium has been widely translated as a psychological explanation of behavior. Fenichel (5) regards it as basically similar to Freud's nirvana principle and Fechner's principle of constancy. However, difficulties are encountered in the psychological application of the theory because of the fact that the individual normally builds up tensions and needs to attack those things regarded as bad. So long as the individual is able to move in the direction toward the acquisition of that which he considers good, and to improve or attack that which he considers bad, he is satisfied. Then the state of psychological *homeostasis* exists. But man by nature is never permanently satisfied with himself or his environment. He constantly seeks improvement, though his search entails adventurous risks and competition with others. When frustrations occur, whether they originate in the environment or in the mind, equilibrium is upset and the individual is impelled to attack and overcome the frustrating object. When the frustrating object is overcome, equilibrium is restored. If the frustrating force appears to be so great that the individual cannot attack with hope of victory, then the desire must be repressed, equilibrium remains upset, and conflict results. If man does not or cannot do what he considers good and overcome what he considers bad, he is unhappy.

THE FALLACY OF HUMAN INSTINCTS

There is apparently nothing in man comparable to the instincts of the lower animals. Biological needs and defenses are taken care of by reflex action and alterations in biochemistry. Normally food is taken to ease the periodic reflex contractions of the gastrointestinal tract. Eating is not done with the compulsion of an instinctive urge. A person may choose to eat what he

* Cannon, W. B.: *Bodily Changes in Pain, Hunger, Fear and Rage*, 2nd ed. Appleton-Century-Crofts, Inc. New York, 1936.

pleases, or to do without eating for prolonged periods. The lower animal cannot choose to disregard its instincts. The human startle pattern and reaction against painful stimuli are on a reflex level. The reproductive drive is partially reflex, but in addition to the physical aspects it is a means of reality-testing by which problems of intimate interpersonal relations are worked out. The gregarious drive is also a method of testing interpersonal relations. The individual seeks assurance, security, and self-improvement through his social contacts, and applies his knowledge, influence, and experience to the improvement of others. Through the gregarious tendency the individual also forms a group alliance for defense or attack in order to do what is considered good and to overcome bad.

WHAT IS GOOD?

The concepts of good and bad are universally the same in all people, but in the application of these qualities to objects the ideas of good and bad become extremely individualistic. That which is regarded as good is desirable, valuable, beneficial, and advantageous in providing happiness and promoting one's welfare. Bad is the opposite of good. It is undesirable, devoid of value, hurtful, unsound, and provides only unhappiness and chaos.

Identical real objects will be regarded as good by some and bad by others. A book may be considered excellent by one group while others may consider it valueless or even harmful. If a small child were given his choice between a penny and a dollar bill he probably would choose the penny. His sense of values is distorted according to adult standards, but the copper coin symbolically satisfies his emotional need more realistically than the paper bill does. A stamp collector might willingly pay several thousand dollars for a small piece of paper which another person might discard as worthless. "One man's meat is another man's

poison." This relativity in the application of what is good and bad led Freud and other Nominalists into the error of denying the existence of absolutes.

The cultural mores of the primitive tribes would not be condoned in our own society, though they are regarded as good and beneficial by the primitive people. We need not go outside our own society to find customs which are divergent and even diametrically opposed to one another. A large sector of our society places great stress upon obtaining college degrees. At the other extreme there is a religious agricultural group which believes that even compulsory elementary education is wrong.

In the realm of morals and ethics, good and bad are viewed individually as relative matters of opinion depending upon experience. One individual may perform acts which would make a scrupulous person panic-stricken. Secretly taking possession of something which belongs to another may be considered as stealing, borrowing, or simply using what might be otherwise unused by the owner. The act might be considered either good or bad, depending upon the ethical judgment of the individual performing the act. Robin Hood did what he considered good in robbing the rich to supply the poor. A modern racketeer might regard himself as a public benefactor if he gives a percentage of his income to charity. The businessman might perform dishonest acts which he considers good practice essential to survival in business, but in private life he would not think of doing the same things. A politician might be morally ruthless in playing politics, though outside the political realm he might conform to an entirely different set of standards. The religious person reveres God as the fountainhead of all good. The atheist thinks the idea of a personal God is bad, and seeks to replace it with what he believes to be a better concept, such as the "good of humanity."

Though the individual is very definite in his opinions about what he thinks is good or bad, social groups of men of the same culture agree only in broad general principles, and there is still

less agreement between the various cultures. The reason for this confusion lies in the uniqueness of the experiences that each individual has in his own sphere of reality-testing and teaching. Though groups of individuals in the same environment are subjected to approximately similar general impacts of reality, each individual in the group goes through a myriad of experiences which are known and knowable to him alone.

Real objects *per se* are indifferent—neither good nor bad. They become so only as the individual invests them with good or bad qualities, depending upon the type of phantasies they arouse in him. Two people observing the same real object, as a revolver, might react to it with diametrically opposed emotions which are engendered by previous experiences with similar objects. The one accustomed to firearms might see it as a beautiful weapon which he would desire to possess, while the other, afraid of revolvers, would consider it only as a horrible instrument of death.

Behavior *per se* considered in the abstract is also indifferent. For instance, the act of taking the life of a human being is in itself neither good nor bad. The reality situation, the circumstances, the motive, time for reflection, and determination of the individual performing the act must all be considered before a judgment can be rendered. In our culture deliberate killing is either murder or voluntary manslaughter, which is regarded as a bad act. Killing in self-defense is socially permissible. Killing in warfare is a good act, and the one who wreaks the greatest destruction upon the enemy is a hero. Behavior is good when it is directed toward goals which are socially or individually regarded as good, or toward the improvement or annihilation of that which is considered bad. The means by which the goal is attained must also be regarded as good.

The personal opinion of each individual of what is good and bad is modified by a complex myriad of experiences which involve both phantasy and reality. Most of these experiences are accidental. The effect of obvious trauma is generally conceded.

It is not difficult to understand the injurious impact upon personality development caused by prolonged or chronic illness, physical deformity, or being born to rejecting parents. Besides the obvious traumata there are literally millions of other experiences which to the mature mind seem trivial and innocuous, but which have a profound influence upon the personality in the impressionable, sensitive period of early childhood. Many of these experiences are with inanimate things and occurrences which cannot be controlled. Regardless of how intelligently and understandingly the parent handles the situation, the traumatic impact may cause a warping of the personality of the child. If a child in the phase of personal omnipotence thinks of blowing down a tree, and the tree actually is blown down by a heavy wind, the child will think that he did it himself. If a relative upon whom the child has been using his destructive "magic" becomes ill, leaves the household, or dies, the child will be sure that he is responsible. The child may react with a fear of himself because of his imagined power and be afraid to express any hostility thereafter, or he may be pleased with himself and continue his imaginary destructiveness.

When the adult handles the trivial accidents of the child injudiciously, the child's fears and anxieties will be confirmed in fact. The small child considers all objects as representative of people. Hence, his ice-cream cone is not only an enjoyable treat, but also a symbolic good parent whom he can incorporate within himself. When the child accidentally drops his cone it seems to him to be a catastrophe. He loses not only the real delicacy, but also the good parent it represents symbolically in imagination. If the real parent reproves the child for crying and minimizes the value of the cone, he is in the child's mind also minimizing the value of the phantastic good parent and assuming that the desired incorporation is needless or hopeless. If the real parent should punish the child for his unreasonable behavior over the loss of the cone, then the child concludes that his real parent

disapproves of the desired incorporation of the phantastic good parent. After a series of frustrations of similar nature, becoming more complex as the child grows, the individual would be likely to develop a philosophy that the incorporation of the phantastic good parent, though desired by himself, is unattainable.

INTERMEDIARY AND ULTIMATE GOALS

All of the forces of nature move in harmony toward definite goals. The scientists can predict with marvelous accuracy where any of the planets will be a year or a hundred years hence. Whether behavior is orderly or erratic depends upon the clarity of intermediary and ultimate goals. Behavior does not and cannot function with the mathematical exactness of the cosmos, but it operates with the same relentless compulsion toward definite and specific goals.

Some of our uncertainty about human nature and its ultimate goal may be dispelled by reviewing the earliest experiences of childhood and relating them to our present situation. No one can *know himself* or appreciate *why* he does *what* he does until he understands himself as he was as a child in relation to his parents. According to the Bible (Mark 10:15) the Kingdom of Heaven is for those who become as "little children" who can acknowledge the Fatherhood of God. The actual experience which most people have had with the reality of God has been through imagination. Revealed truths and historical evidence are accepted upon the authority of others. Intelligent reasoning verifies the reality of God's existence. Man is impelled continuously toward the realization of spiritual closeness to the Good Father Who is known and experienced in childhood.

Symbolic representatives of the Father are found everywhere in the environment. The realness of the material objects strengthens faith in the reality of the spiritual Good Father represented by the objects. The continuous process of working out the relationship is done in the unconscious. The destruction of material

things regarded as bad symbolically annihilates the phantastic bad parents. The improvement of material objects makes the phantastic parents good. Throughout life the phantastic good parents become attainable when the intermediary goals which represent them are realized, i.e., made real. Because these intermediary goals which *symbolize* parents are attainable, it can be logically assumed that the ultimate goal of intimate association with actually omnipotent good parents can also be realized. God in His Heaven is this ultimate goal.

CHAPTER 6

SYMBOLS AND THEIR INTERPRETATION

GOD SEEN THROUGH SYMBOLS

In the previous chapter we concluded that the union with God (as the Supreme Good) is the ultimate goal of all human activity. It is here that our theories approach the psychological gateway to theology. If we would assume that God were not known through theological revelation how then would it be possible for men to learn of His existence? There must be some reasonable explanation of a psychological method by which the material and the spiritual can be bridged. Our concept of the phantastic father provides such an explanation. The phantastic parent is a natural product of the imagination by which the search for the reality of God is stimulated. According to natural theology the achievement of spiritual reality is possible only *through* the medium of material things. This thesis is supported by Saint Thomas Aquinas* who says that since it is difficult to understand the nature of a spiritual thing which is created (the soul), there is more difficulty in comprehending uncreated Sub-

* *Summa Theologica*, Saint Thomas Aquinas, first complete American edition, literally translated by Fathers of the English Dominican Province, with synoptical charts. Benziger Brothers, New York, 1947, Part 1, quest. 88, art. 3.

stance (God). Saint Thomas quotes the Bible (Rom. 1:20) as his source of proof that God can be understood through material objects.

Though we consider the symbolic father as representative of God, the reality of the material object is not to be confused with the reality of God the Spiritual Being. Spirituality is something beyond the material object and is separate and distinct from it. The spiritual element, however, is something real, not imaginary. Pantheism sees God *in* the natural material objects rather than *through* them. All other forms of naturalism, materialism, paganism, and idolatry likewise identify a material object as the spiritual object. If we may use our theories to explain these forms of belief we would say that the individual has in imagination been aware of the phantasy (the look or appearance of the thing) which suggests the father, but the individual stops there. He has not learned to see the spiritual reality *through* the material object.

Besides the omnipresence of God there are several other theological doctrines which pose the necessity for something comparable to the theoretical phantastic parents. The intimate association, integration, and operation of God with all created things would be expected to be manifested in some way. Could it not be through the concept of the phantastic father? Divine concurrence is the act by which the energy of God flows into all operations of creatures. Divine conservation is the continuous support of created things which is needed to preserve existence. How can these Divine operations be manifested? All created things are so constructed that by their nature they proclaim the glory of the Creator. We should then be able by some means to see a reflection or imprint of God in all created things. There is more than a poetic reference to the statement that we see God in the heavens, in the raindrops, or even in the face of the human derelict. We cannot, of course, see God directly, but only through the natural symbols by which God is manifest.

This may properly be regarded as symbolism at its highest level, since it deals with the relationship of man and God. We have previously stated that the primary symbols refer to parents, and through the improvement of symbolic objects the union with God is realized. This is not obvious on a conscious level. One must delve deeply into the unconscious to verify these associations. We might now look to the conscious and superficial usage of symbolism in common, everyday experiences.

MEANING OF SYMBOLS

A symbol may be defined as a sign, an object, or a representation of one thing to express another which is allied to it either by association or by common characteristics. Symbols are the tools by which the imagination manipulates phantasies. Words are symbols of ideas. New ideas, new thoughts, new inventions require new words to represent them. The literal meaning of the words, however, is not sufficient to convey every phase of thought. As ideas multiply, new meanings are given to old words. For example, the word "bright" originally meant giving off or radiating light. A bright idea or a bright mind also gives off light, but in a different symbolic or figurative sense than the original connotation. In everyday language, thoughts are expressed more vividly and interestingly by concrete images rather than by abstract or general terms. Literature and poetry are made more forceful and beautiful by the symbolism of the metaphor.

The various parts of the human body are richly symbolic. The eye is the window of the soul. The tongue is a whiplash or piercing sword. A person may be hardhearted or have a heart of gold. Hair is a woman's crowning glory and a sign of a man's virility. Teeth and tears are pearls. Vulgar expressions refer to a person as having guts, meaning courage, or no guts, inferring cowardice. There are also other very expressive vulgarities associated with bodily excrements.

Human qualities and characteristics are ascribed symbolically

to inanimate things which are animated as in childhood. The wind whispers or roars. The waves of the sea sob. The country flows with milk and honey. We speak of the lap, the bosom, and the bowels of the earth, the mouth of the cave, the foot of the mountain, the breast of the dam, the shoulder of the road. Italy is given a heel and toe. The state of Michigan has its thumb.

Colors are also symbolic. An angry person sees red. The jealous person is green with envy. The coward is yellow. Sins may be as scarlet. The disillusioned person has a dark brown taste in his mouth. White is symbolic of purity, black of despair. When a person is blue he is depressed. Showing the white feather is indicative of retreat or cowardice.

The king and queen, the scepter, the crown, the sword, the gavel, the badge—all represent authority and power. Money symbolizes security. A picture or a statue is a symbolic representation of a person and is treated with the same reverence and respect as the person it represents. An article of clothing or a trinket may represent the person to whom it belongs, and the same affection that is bestowed upon the person may be transferred to his or her belongings. Old letters, writings, gifts, or other productions are treasured because of the association with the one who produced them. The thing symbolically represents the person who produced or was associated with it.

Illusory persons are also represented by symbols. Mother country is symbolized by the flag. Honor to the flag means honor to the country. Disrespect means dishonor, though the flag actually is a piece of cloth. The illusory mother is also found in religious representations of Mother Church, the fertility of good mother earth, and the protective good mother symbolized by the house and home. The illusory father appears as Father Time, the Fatherland, and the like.

In symbolic representations the part of an object, place, or person may stand for the whole. The keys to the city are repre-

sentative of the entire city. When the politician throws his hat into the ring he intends to devote all of his interests to winning his campaign. The lover gives his heart to the loved one. When we pray for our daily bread we mean all of our necessities. Respect for gray hairs means respect for the aged. We indicate the part, but we mean the whole.

SYMBOLS IN SUPERSTITION AND PREJUDICE

Superstitions are based upon symbolic associations which originate in the phantastic magic of childhood, and are perpetuated by adult reinforcement and transmission from one generation to another. The origin of prejudices likewise is in the symbolic substitution of one thing for another. Our prejudices are founded upon our association with individuals or objects which have harmed or injured us, or befriended or benefited us. If a person we dislike drives a car of a particular make, we may not like that type of car. Our dislike for the person may be transferred to or projected upon the car. If we have been accorded a disservice by a certain attendant at a gasoline station we may not thereafter like the brand of gasoline he sells. On the other hand, if we are treated courteously by a traffic policeman in a distant city, we may have an amiable feeling toward that entire city. Prejudices, either favorable or unfavorable, are unreasonable, but they are founded upon factual incidents. Usually the actual cause of our prejudicial likes and dislikes is hidden from us, buried in the unconscious.

INTERPRETATION OF SYMBOLS

To understand the reasons for our prejudices we must attempt an honest appraisal of all of the symbolic associations surrounding them. Suppose, for example, that a person has a prejudice against a certain state. Consciously he knows of no particular reason for his feelings, but he believes he would never like to live in that state. In reviewing his associations he might

think first of flat country and long straight highways, but these associations bring back only pleasant memories of times spent in the state in his earlier years. He might recall great fields of tomatoes or cantaloupes or cranberry bogs. These, too, are most pleasant recollections. A number of other associations come to consciousness, but nothing rankles him until he begins to review his feeling toward one of the cities. But why should this city bother him? He has never lived there, and has passed through it but several times. Diligent probing eventually uncovers the sources of his prejudice. A business partner who defrauded him was born there! At the rediscovery of this hidden memory a flood of other recollections comes to consciousness. He recalls now how this business partner always bragged about the beauties and advantages of his home town, and how he felt that there was no other state in the Union as fine as his state.

The resentment, mistrust, and hostility originally felt toward the defrauding partner was transferred to the city and state of the partner's birth. The fact that the partner was born there had been forgotten; the partner's praise of the state had also been buried deeply in the unconscious. The only thing that remained conscious was the feeling of dislike for the state. The individual had unconsciously set up the state as a symbol of the defrauding partner.

Only through actual experience in the process of self-observation and self-analysis can the validity of the interpretation of the meaning of symbols be appreciated. An abrupt interpretation of the conclusions reached in the above example would have been branded as ridiculous. The individual would have been immediately placed on the defensive, protecting himself against the violence of his hidden feelings toward the partner. He would have built up a wall of rationalizations based upon real or phantasied grievances against the state. The individual himself must trace back through his associations to understand their significance in order to permit acceptance of the interpretation.

SYMBOLISM IN EVERYDAY LIFE

Freud's *Psychopathology of Everyday Life* (10) is a masterpiece which describes the tenuous and devious operations of the human mind. However, pathology indicates abnormality. At times all of us forget familiar names, make mistakes in reading and writing, make slips of the tongue, and are guilty of thoughtless acts. The Freudian inference is that we are all periodically abnormal. To the contrary, as these mental intricacies appear in everyone so persistently and regularly they must be considered normal rather than pathological.

The mechanisms which Freud brought to light in the *Psychopathology of Everyday Life* constitute the normal method by which we work out our psychological problems and attain the realization of the incorporation of the good father. In the normal person the symbolic meaning ordinarily does not reach the level of awareness. So long as we are making satisfactory progress in movement toward the incorporation of the good father we are not conscious even of the use of objects about us as symbols. It is neither necessary nor desirable that we should do so. It is only when progress toward the good father is blocked that we become conscious of our symbolic objects which are normally retained in the unconscious. We then take special notice of the object and become aware of unreasonable emotions which we relate to it. Normally we note differences in our feelings toward the same object at different times. A ticking clock may at one time have a soothing effect, and at another time sound ominous. The clock is the same, but the difference is in the state of our phantasies which the clock symbolizes. The patter of rain on the roof may arouse similar feelings. When we unconsciously can assure ourselves of good father and mother phantasies, the rain on the roof gives us a feeling of security. When we are threatened by phantasies of the bad parents then the rain will be disquieting. We may at one time pay no attention to a drip-

ping faucet. At another time the same leak may prove intolerable because of the phantasies it arouses. The unconscious meaning of the symbolization does not normally become conscious. The disturbing feelings are dissipated by the performance of some reparative or reassuring act, as completing a task or reading a book, and the bad phantasies are changed to good ones. We are aware only of our feelings of annoyance or pleasure accorded us by the symbolic objects. Normally this is all that is necessary. It is not desirable or healthy to try to analyze the unconscious meanings of all of our symbols. If we attempt this we simple burden the conscious mind with things which should be unconscious. Only in the pathological state is it necessary for the average individual to indulge in deep probing of the unconscious in order to understand the meaning behind his symbols. The pathological state may be exemplified by a phobia of knives. The attention of the individual with this phobia is abnormally directed toward knives, and he is painfully aware of an unreasonable fear of them. The phobia is produced by a disturbance in phantasy life. The individual believes he is threatened by the phantastic bad father symbolized by the knife which cannot be handled. When the unconscious phantasies are recognized and improved through psychiatric treatment, the knife symbol drops back again into the unconscious level and the individual no longer retains the feeling or the attention he formerly had toward the knives. The use of objects as symbols in the psychotic state is shown very well in the work of M. Sechehaye (37).

CLASSIFICATION OF SYMBOLS

In reducing symbols to primary groups we find that they can be divided into five categories:

1. Father symbols
2. Mother symbols
3. Combined father-mother symbols

4. Symbols representing the interior of the body
5. Symbols representing bodily contents

Viewed objectively these primary groups are universal in their meaning. Even with the vicissitudes of subjective interpretation some objects invariably represent the father while others always represent the mother. Symbols of the interior of the body and bodily contents are also practically universal. Differences of opinion about the universality of symbols arise in the interpretation of the combined father-mother, because the individual may be aware of the representation of one parent only and overlook the other. It will eventually be proven that all objects are potentially reducible to representations of the symbolic father.

Father Symbols

Father symbols are represented by all male persons whether they be older or younger than the person dealing with them. Male persons in positions of authority as kings, male employers, teachers, and so on, are readily appreciated as father substitutes or surrogates. How a boy or even a baby can be a father symbol is more difficult to understand. The boy, however, is his parent's "little man." The parents see in him a reflection of themselves, and attempt to mold him to conform with their concept of what the father should be like. In the process of working through emotional problems where the authoritative father figure is too forbidding and hostile to permit approach, then the conflict is solved first through inanimate objects which represent the father, then with younger male persons who can be handled with safety. The individual gains assurance in this manner so that he can gradually approach the older father figure. The Christian belief that the Infant Jesus is God also verifies this concept of a physically weak and harmless child who is omnipotent like the father. Though God the Father may be approached only with awe and a feeling of reserve, we may permit

ourselves to feel close to the Infant and thereby close to God. We can assure ourselves that He cannot hurt us, and yet believe that He is Omnipotent God.

Father symbols are also found in the representation of the part for the whole. The "phallic" symbol represents the whole male person. Male symbols are seen in anything sharp or elongated as a pencil, stick, knife, gun, post, and the like. A piece of string, a cord, or a necktie also appears as a father symbol. Parts of the body which extend, such as the nose, fingers, arms, legs, and feet, are similarly treated. Hairs, hairy things, animals, and snakes are customarily father symbols. Whether the father is phantasied as good or bad depends upon the feeling toward the object.

Mother Symbols

All female persons are mother symbols, just as all male persons symbolize the phantastic father. The little girl and infant are persons who can be handled safely when older female figures are too forbidding for personal closeness. Mother symbols are also apparent in all receptive objects such as a box, drawer, closet, room, house, cave, tunnel, or corridor. A body of water or a stream is similarly representative. Animals which are definitely recognized as female fall in the same category. The mother is also symbolized by the breast, represented by rounded objects from the small grape or apple to the terrestrial globe. Some objects may symbolize either the father or the mother, as a shoe, coat, or bottle, depending upon the circumstances surrounding them. A shoe on the foot and a hat on the head are father symbols. Off the foot the shoe becomes potentially either a father or a mother symbol. The upturned, receptive hat likewise may represent the mother. The ball visualized as alone and inactive is usually a mother symbol. When thrown or caught in a receptive glove or hand it becomes a father symbol. Pieces of cloth, such

as a sheet, curtain, or handkerchief, are mother symbols, but when rolled or hanging like a necktie they become father symbols.

Many mother symbols have apparently insignificant father connotations hidden in the background. The box has its lid, the room and closet have doors and doorknobs, the drawer has handles and can be pushed in and pulled out, the cup has a handle, the cloth has threads. These father connotations are so subtle that they are usually unnoticed by the one making the interpretation.

Combined Father-Mother Symbols

The combined father-mother phantasy is symbolized by objects which are receptive or boxlike and have long or pointed things integrated with them. Such symbols are represented by the church with its steeple, the ship with its masts and rigging, the train and engine with its smokestack, the table, the bed, and the chair with their legs, and so on. The airplane, automobile, truck, and moving van also symbolize the combined parents. Crabs, spiders, and octopuses are similarly regarded. A tree is also a combined father-mother symbol, the leaves representing the mother, and the trunk, limbs, and branches symbolizing the father. The patient may interpret the tree as either masculine or feminine. The evergreen tree with needles instead of leaves has more father symbols; yet the fact that one may enter between the branches and climb the tree gives it a mother connotation. Articles of clothing may likewise represent the father and the mother together, and be viewed in a different light when on or off the body. The human body has both father and mother symbols, but the *person* in the body is recognized as either male or female.

Symbols Representing the Interior of the Body

The interior of the body is symbolized by machinery, engines, furnaces, boilers, and so forth. The condition of the interior of the parental body is a matter of vital concern in phantasy. Childish curiosity is born of the desire to know whether or not the symbolic interior of the body is a safe place for his spirit to enter. We speak of wondering what makes a person "tick." The clock ticks, and the inference is that the interior of the body operates as a clock. Clocks and watches are common symbols representing the interior of the parental body, particularly the mother's. The angry person "blows off steam" or "blows his top" as if he were an engine. The steelworker consciously refers to his furnace as the "old lady's belly."

Symbols Representing Bodily Contents

Bodily contents are represented by mud, dirt, crumbs, coal, money, snow, certain foods, paint, odors, water in a stream as from a spigot, falling rain, and so on. Wars, explosions, gases, smoke, and the like symbolize dangerous flatus. Though some of these symbols are obnoxious at first glance they are essential to us in working out our unconscious problems. The symbols of bodily contents may be regarded as supplies or "ammunition" which provide what the psychoanalysts call "ego strength."

IMPROVEMENT OF SYMBOLIC OBJECTS

By improving the real objects about us and making them good we improve our unconscious phantasies which the objects represent. In order to grow spiritually we must learn to handle, use, and enjoy our symbolic objects. Those who accept the materialistic philosophy of Freud as well as his theories will of necessity tend to develop a spiritual isolationism. Personal contacts are to them threats of sexual assault. Enjoyment of material things indicates to them that they are regressing to periods of

childhood. The Freudian is either defiant or aggressive when he eats. A yen for ice cream or apples means regression to an "oral" phase. Consider the emotional conflict of the Freudian when a spaghetti dinner is placed before him!

If the clouds and the hills are mother symbols, dare we not enjoy their beauty? Need we feel ashamed to be children of Mother Earth or children of Heaven? Though we are adults we have to use the same symbolic objects we used in childhood. They are the means which are provided us for the continuous unconscious search for the Reality of God. The process of improving our phantasies can be facilitated if we but permit ourselves to pause to appreciate the pleasures in the lesser aspects of daily living which are customarily taken for granted or overlooked. Too often we ignore the potential pleasures in such simple things as the aroma of coffee cooking in the morning, the beauty of a shining red apple, the splendor of the sunset, the glistening of the raindrops on the window pane, or the softness of the grass beneath our feet. We may enjoy a neighbor's garden without being envious of him or wanting to pick his flowers, and we may admire a beautiful woman without desiring to possess her. Phantasies of our own potential goodness, the goodness of our parental figures, and their beneficent interpersonal union are strengthened by the development of an attitude of appreciation of simple things, a willingness to share, and to permit others to possess their own beautiful things.

CHAPTER 7

WORK AND PLAY

THE PSYCHOLOGICAL NEED TO WORK

To a large extent we are forced to improve our symbolic objects because of *the need to work*, which requires the expenditure of effort to overcome those things regarded as bad and to construct those things regarded as good. From the religious standpoint, work is considered to be punishment imposed upon man because of the sin of Adam and Eve, but the Biblical dictum that man must earn his bread in sweat is also an expression of a psychological need. Though at times we may wish that we did not have to work, we would be unhappy if we could not do so, because work is the most important means by which our phantasies are improved. Enforced idleness could well be regarded as punishment. Normally, pleasure and satisfaction are gained from work when the individual is in the job for which he is suited.

Appropriate work responsibilities are fundamental for the assurance of mental stability and social adjustment. Beginning in childhood the performance of minor duties about the home is an integral part of the elementary training in personal growth and social development. In looking over a happy childhood, the adult recognizes the chores, which may have been distasteful at the time, as important factors in promoting his sense of security by making him a vital and necessary part of the functioning family

unit. As interests expand beyond the family circle, satisfaction is found in doing things for neighbors. The boy or girl earns money, not for its own sake, but because it will buy something which the child cherishes as a means of developing himself, expressing his personality or adding to his stature as a person independently of his parents.

The objects with which an employee works are the symbolic means he uses to improve his phantasies. So long as he can make his objects good he is satisfied. The greater the value the worker can place upon his objects the better will be his phantasies. Poor materials, defective tools, and shoddy workmanship interfere with good production and the associated good phantasies. When bad phantasies become threatening the worker will have trouble in handling his objects, and everything will seem to go wrong. When bad phantasies persist over a period of time the worker will be "accident prone."

The construction of figurative "swords" or "plowshares" is the primary goal of work, the "swords" to fight the imaginary bad father seen in the enemy, the "plowshares" to create the imaginary good mother and father symbolized by the earth and crops. Work is designed primarily to create and produce good objects and to overcome bad objects. Making money is necessary, but it should not be regarded as of primary importance. However, if the industrialist is deprived of the profit motive, and the worker is deprived of income by excessive taxation, then they lose personality strength which the money symbolizes and thereby lose efficiency. Normally people work, not to accumulate enough money to make further work unnecessary, but to advance toward a self-ideal.

By the faithful performance of his work, the individual gains a feeling of security through social support, respect, and protection. The sense of belonging to the social group gives a deep feeling of satisfaction. The social group begins as the family unit; and as the development and growth of the individual progress,

it expands to include the community and eventually that large collective group of others with whom the individual has direct or indirect contact. Society itself becomes more secure because of the stability and industry of its individual members. Competition is a normal characteristic of every social unit. It is found in the normal family, the school, the office, the factory, and in other groups in the community. Normally it is a stimulus to improvement, but if carried to extremes it produces hopeless frustrations. Competition and cooperation are not mutually exclusive. In the well-adjusted society there is a balance between them. Every person needs enough competition to stimulate incentive, and enough cooperation to satisfy the feeling of belonging to the social group.

VOCATIONAL CHOICE

A specific vocation is chosen because of one's unconscious needs and drives. One must be able and permitted to follow his chosen vocation if he is to be at all happy. The type of work must be regarded by the worker as something useful and necessary which he can do as well or better than others. It must serve as a means of self-expression and repay adequate returns in satisfaction in performance of service in the attainment of an ideal. It must also supply sufficient remuneration to support the person in his chosen station in life. Forcing an individual to follow a specific occupation is frustrating, whether forced by a domineering parent, an industrialist, or a totalitarian state. The individual who is not free to follow the occupation of his choice will eventually have to rebel because he must satisfy his unconscious needs and drives.

Routine and monotonous jobs so often found in our industrialized society cannot provide the satisfaction which is craved. When the worker cannot put part of himself, part of his personality, his own "trade mark" on his work, then his satisfaction must be obtained through avocations.

IDEALS OF SERVICE

Man is not an unfeeling automaton, and all efforts to make him a soulless cog in a machine are destined to failure. The dignity of labor must be recognized. But ideals of service are not restricted to the working man. The employer and the leader must also deign to serve. In looking back over the beginnings of our country we are impressed by the ideals of service entertained by the Founding Fathers. Washington, Jefferson, Franklin, great men that they were, signed themselves, "Your obedient servant." The Pope signs himself, "Servus Servorum Dei" ("servant of the servants of God"). When the masters become unwilling to serve those under them, we witness the growth of autocracy, monopoly, and bureaucracy, which stifle the initiative and incentive of the individual and do not permit him to work out his destiny.

The employer is a symbolic father substitute. He is a bad father when he is concerned only with the amount of work he gets out of his employees without regard for their welfare. In the mind of the employee of such a man, the real father who is symbolized by the employer confirms the "reality" of the phantastic bad father. As everyone must combat and overcome the bad father, the employee would have to revolt. If he could not assert himself and change the attitude of his employer from bad to good, he would have to find himself another job with an employer who would be more representative of the symbolic good father.

The growth of the labor unions was the inevitable result of the loss of the symbolic good father in the person of the employer. The worker had to look elsewhere for real persons whom he could endow with the imaginary qualities of the good father. The helpful father phantasy was transferred to the labor leader in whom the worker placed his confidence. The labor leader who becomes more concerned with his own power than the welfare

of the worker falls into the same error as the unscrupulous employer against whom the worker revolted. The unjudicious use of the strike and other wasteful labor practices are as frustrating to the worker as forced overwork. An attitude of refusal to perform one's duties is evidence of neurotic behavior. Referring again to the Bible, we read the story of Lucifer, Prince of Angels, who announced to God, "I will not serve!" He thereby became Satan, Prince of Devils. This is the earliest account of mental illness. The mental attitude of Lucifer, in refusing to be of service, produced the change from bliss to misery. It would not be necessary for anyone else to condemn the action. The very attitude of disservice itself produces mental misery. This is true in all human relations. Whenever something is done in the spirit of service, we are symbolically constructing and improving the phantastic father and mother and strengthening good phantasies. When something is done because we "have to" do it, we are merely protecting ourselves from the attack by the phantastic parents as we feel that we will otherwise be overwhelmed or annihilated by them. We must perform the act or be punished.

LEADERS AND FOLLOWERS

Efforts of the "underdog" to place all men on an equal economic basis are doomed to failure. The worker cannot hope to achieve the privileges and prestige of the employer without also taking on the responsibilities which go along with the job above him. All men are created equal in that they have equal human rights and dignity, but all do not have equal intelligence or ability. It would be ridiculous to say that the notoriously defective Juke family is equal to Einstein and thereby entitled to the same honor and remuneration. Some men are leaders; most are followers. To put an incompetent or unequipped man in a position of responsibility or leadership is to invite physical or mental collapse.

IDLENESS AND OVERWORK

Modern inventive genius has supplied machines to take the drudgery out of work, and has provided more time for potential idleness. Electricity has reduced the amount of physical effort in the performance of everyday tasks, but it has added to emotional problems by the very advantages that it offers. The fundamental need of the individual to work cannot be eliminated. Whenever we deprive ourselves of the need to do physical labor we render ourselves more susceptible to neuroses. We cannot gain emotional satisfaction by idly sitting by while our work is done for us by a machine. To achieve our destiny we must then search for other types of work to do.

No one ever developed a "nervous breakdown" by working too hard, if along with the work he had sufficient physical and mental rest. Voluntary overwork in ordinary times is a symptom of a neurosis. The individual incessantly drives himself in an attempt to work through his neurosis. If he fails to improve his phantasies by the improvement of the symbolic objects with which he works, then he will have a "nervous breakdown."

ERA OF GREATEST SATISFACTION

The era of greatest satisfaction from work was at the time of the Middle Ages and the Renaissance, when men did their work to "please God." This was the age of the marvelous handicrafts which today adorn our museums. We cannot hope to regain these satisfactions today except as hobbies. The only counterpart is found in occupational therapy shops in hospitals where the crafts are utilized in the treatment of physical and mental disorders. The usefulness of work in the treatment of disease was rediscovered in the rehabilitation of disabled veterans of World War II. Occupational therapy, however, was known to the ancients. The spiritual or mental advancement and enrich-

ment which can be attained through ordinary everyday work was recognized by the religious workers in the old monasteries. St. Basil discouraged the excessive asceticism taught by St. Anthony, and encouraged the performance of work as being of greater value than self-imposed penances and privations. He established hospitals and orphanages near the monasteries, so that the monks could put these principles into practice. St. Benedict of Nursia, born about 480, taught that work was not the duty of slaves, but that it is necessary for the well-being of all men. He considered work just as important as prayer. "*Laborare est orare.*" When the troubled Goth went to him for spiritual advice, St. Benedict gave him a billhook and sent him to clear away briars and make a garden. One of his tenets was, "Work as if everything depended on you; pray as if everything depended on God." The monks took care of the sick and the aged and gave shelter to travelers. All who came to the monastery were under the supervision of the Abbot, and all were expected to apply themselves to some type of occupation. Like the Benedictines, the Cistercians also considered idleness a source of evil, and applied themselves to copying manuscripts, study, farming, and gardening as a means of spiritual development. The hospices or hospitals were established to furnish hospitality to travelers and wayfarers. Many of the wanderers were mentally disturbed people who left their homes because they were not understood or tolerated by their families. The monks rehabilitated these people by encouraging interest in occupations. A current survey and revaluation of modern attitudes toward work would help a great deal in restoring peace and order to our present-day world.

IMPORTANCE OF RECREATION

Play is as essential as work in achieving one's destiny. Recreation is a revivifying process in which the individual is temporarily relieved from his responsibilities and thereby better

prepared to lead a full and happy life. It is a voluntary pursuit of pleasurable pastimes with the primary purpose of obtaining enjoyment and relaxation. Concomitant benefits, such as exercise, sociability, good will, acquisition of skills, and financial gain are desirable by-products. These are secondary to the main purpose, which is gaining diversion. Overemphasis upon the secondary benefits derived from recreation impairs the usefulness of play, and impedes the individual in the attainment of healthy distractions.

As a nation we have failed to evolve a mature philosophy of play. With emphasis upon economic survival and keen business competition, time devoted to recreation is too often considered as time wasted, unless the struggle becomes so great that rest and relaxation are imperative to prevent nervous collapse. The speed-up of business is reflected in leisure. The average American has not learned to use his leisure time profitably. Recreation is rarely a creation of new energies, but rather a dissipation of old. It is difficult for us to transmit the spirit of the Old World folk dances, for example, to our own people. The Old World people danced to have fun. Their fiddlers played because they were proud of their fiddling, and were content to be paid with the feeling of satisfaction that they had in giving pleasure to others. Sporadic revivals of the old-fashioned barn dance are hopeful signs, but the majority of us pay in cash to dance. Commercialized sport, movies, and television tend to make us a nation of spectators rather than participants in recreation. Passive amusements give enjoyment and relaxation, but it is unfortunate that these are the only forms of recreation for a large number of people. The colossal ruins of the stadiums of Rome and Greece silently teach a valuable lesson.

Often vacations and holidays are used, not for recreation, but for getting work done at home or making extra money by working for someone else. The vacationing American tourist wants to see everything en route. His pleasure is found in the fact

that he can report to those back home that he has seen many things and places, but he does not achieve the deep satisfaction which is available in the contemplation of the things he sees. Objects of art are admired or acquired, not for the pleasures they may provide in themselves, but because of their potential monetary value. The average American is dependent upon the accumulation of money to provide him with personal security, and he wants his money's worth.

Another reason for our distorted ideas of recreation is the abnormal respect for the opinion of others. We find men playing golf, not because they particularly enjoy it, but because "all the men at the office" play. We find women attending card clubs, not because they like to play, but because it is fashionable. Making one's recreational outlets conform to that of a social set, regardless of individual desires, helps to improve sociability, but it does not give true recreation. If the social set likes to golf and an individual in that set likes to roller skate, he might golf for the sake of sociability, but he should also skate for his own pleasure. He would discover the spirit of real recreation if he could show his initiative and express himself freely and independently, even though it meant skating alone regardless of public opinion. Recreation is an individual process, learning to do what one has always wanted to do but has "never had the time" for. It does not mean blindly following the habits of others. Like every other learning process, however, it takes time and effort to acquire the satisfaction of healthy self-enjoyment.

Entertaining or being entertained is not recreation when its primary aim is to create an impression or to pay a social debt. Attending operas, plays, and concerts to "meet the right people" injects a sinister motive into recreation. This is following a false standard in being selfishly concerned with what we may get out of it rather than with what of ourselves we can put in, like playing cards for the winnings rather than for the joy of winning.

Well-chosen recreational outlets help the adult in the following ways:

1. One can enter freely into his chosen recreation, giving himself wholeheartedly to its enjoyment. He may not feel the same freedom of spirit in approaching his work. This feeling of freedom assures him that the task of reconstructing his phantasies is not too forbidding and that he can freely give of himself without fear of overwhelming counterattack by hostile phantastic parental figures.

2. Recreation is voluntary; work is done of necessity. Recreation therefore assures the individual that he is a free agent. His employer orders him at his work, but he is free to choose his play. He assures himself that he is improving his phantasies because he wants to, and not because he must. Unconsciously he pleases his phantastic good parents because he voluntarily chooses to devote himself to repair the imaginary damage he has done to them, or to combat the phantastic bad parental figures as his good imaginary parents wish him to do.

3. Recreation permits a truly democratic "give and take." At work the individual may feel that he is almost always on the "giving" end. He must be pleasant and agreeable regardless of his antagonistic feelings. At play he can express and work off his antagonism. He can choose his adversary and trounce him, letting him know in definite terms what he thinks of him if he so wishes. He also learns the qualities of good sportsmanship, being a good loser as well as a good winner. In his phantasy he places himself on an equal level with the imaginary parents. He is also building up permissive phantasies of the parental interpersonal relationship, assuring himself that he is not overwhelmed by the symbolic parent when he loses, and he does no real harm to the symbolic parent when he wins.

4. The advantages derived from recreational activities are more equitable than from work. The more active the part

played, the greater the benefits. Satisfaction is in proportion to the voluntary contribution of effort with proper motives. The same may not be true at work. The individual is able to make equitable atonement for phantastic damage, and the more he devotes of himself to the repair, the greater satisfaction he attains.

5. Recreation is physically and mentally stimulating because it affords the exhilaration of winning and the danger of losing. It requires exertion and effort before the satisfaction of simply "having fun" is attained. In phantasy the individual is working through the "battle of the wits" of childhood in his plans to attack and annihilate the symbolic parents. Pleasure is achieved when he is able to make the attack, and reassure himself that he is not damaged or has caused no real damage. He can frighten himself with the thought of possibly being annihilated or wiped out by his opponent, or he can indulge in unrestrained glee at the thought of annihilating the opponent, who symbolizes a parent.

Observation and study of children at play show how they use their games to express and solve their emotional problems. Their make-believe eases tensions, relieves frustrations, and makes adaptation to reality less difficult for them. The child who cannot play cannot work out his problems, and his emotional growth is stunted. Normally, in the formative years in childhood, play phantasies take up the greater portion of waking life. The adult, however, must establish a proper balance between work and play.

CHAPTER 8

INTERPERSONAL RELATIONS

RELATIONS WITH OTHERS

In dealing with inanimate objects the imagination produces unconscious phantasies which *look like* persons. By improving the symbolic object the phantasies are improved, and one feels assured by the experience in reality-testing that he can handle both the object and the phantastic person. A positive relationship with people can be developed only by learning to handle one's symbolic material *things* satisfactorily. The interpersonal relationship is partly physical or material and partly spiritual. The physical body is a symbolic material object like the inanimate symbols, but in addition there is the relationship with the exceedingly complex, potentially infinite mind, soul, or spirit. Through the medium of the interpersonal relationship, then, contact with spiritual reality is achieved.

The process of developing good interpersonal relations is a continuous one throughout life. However, the actual working through is never continuous for any prolonged period of time. Everyone normally makes temporary retreats when difficulties arise and phantasies become unpleasant. Self-confidence is restored by working with impersonal or inanimate objects, such as cutting grass, chopping wood, sorting postage stamps, or cleaning out a closet. By making the material objects good in imagination one's good phantasies are re-established. Then it is

possible to go forth again to deal with people instead of things.

Through repeated efforts at reality-testing one improves his concept of other persons and strengthens the spiritual interpersonal bond. Since man is "made in the image and likeness of God" one learns to know God through these experiences with men. If all of the good qualities potentially found in men were magnified to infinity one would have an idea of God. The union with God is the ultimate goal of all interpersonal relations.

The psychoanalytic explanations of interpersonal relations are unsatisfactory mainly because they tend to limit the operation of the potentially limitless mind. The concepts of "introjection," "identification," and "oceanic feeling" are inadequate to express the spiritual communion of intimate closeness. The theories of Harry Stack Sullivan (39) are the most satisfactory, but he does not develop the spiritual aspect of the interpersonal tie. Orthodox Freudianism is extremely limiting to the person, both as an individual and as a member of the group. Freud (7) considered the individual to be a helpless victim of social oppression. He regarded ethical standards and cultural mores as frustrating restraints arbitrarily set up by the leaders of the social group to preserve their power. He infers that the individual can find "momentary" personal satisfaction only by circumventing social restrictions.

It is true that the individual is forced to compete with others, but social forces are supportive as well as restrictive. Competition is not by its nature frustrating. It can and should be stimulating. The gregarious drive forces the individual to associate himself with others so that he can work out the problems of interpersonal relations, improving himself and others, and developing his personality to its fullest spiritual capacity. Aggressions and hostilities may be experienced in isolation, but they cannot be dissipated without actively relating oneself to people and things whether these be real or illusory. Similarly, feelings of tenderness and love are useless without objects upon

which the emotions can be bestowed. The individual by his nature seeks to ally himself with others with whom he finds understanding, sympathy, and moral support so that he can establish confidence in directing himself toward the goals he considers desirable. The social force is the cumulative influence of the opinions, attitudes, and prejudices of other *individuals* whom one feels he must or should respect. Every individual to a greater or less degree exerts his own influence upon others and thereby has a modifying effect upon society.

No one knows another person as he or she really is. Knowledge of people is obscured by our own illusions about them. The illusory or phantastic element is present in every interpersonal relationship. These illusions may be constructive or destructive, helpful or harmful, expansive or minimizing. Every person has many facets to his total personality. The doctor, for example, is seen by his patients in one light. Another relationship exists between him and his wife; another between him and his children. Still other views of this same individual are present in relationships with medical and business associates, social companions, and so forth. Personal appraisals of the doctor by a patient and by a business associate may be radically different. Even his wife's evaluation of him may be contrary to the appraisal of him by his children. In our relationships with other people we are acquainted with but a few of the many facets in the total personality. We are prone to build up phantasies based upon the particular facet which is disclosed to us. Furthermore, the things we find in the personality of another are those things we need to complement our own, and to help us solve our own personality problems.

We rarely think of the profound influence we have upon the lives of others. To those we love we give tremendous power over ourselves, and those close to us attribute similar phantastic power to us. This power may be used constructively or destructively. No one ever can be aware of the extent of his influence for

good and evil, not only in his direct everyday personal relationships, but also indirectly upon persons unknown to him, and upon posterity. Interpersonal relations constitute a "chain reaction." Even casual interpersonal contacts can be of tremendous influence. A trivial kindly act of Mr. A toward Mr. B influences Mr. B to act kindly toward Mr. C, and so forth and so on. The initial kindly act of Mr. A has a potentially infinite influence in that it affects the lives and destinies of many other people unknown to Mr. A. Likewise, discouraging, frustrating, unkindly acts are unlimited in their potential harm. Even strangers are important to us just because they are people. Walking on a city street we may pass a kindly man or woman who impresses us with an assurance of amiability. Passing a sinister character likewise gives assurance of security when we are not *really* hurt by the potential threat the person offers.

The cumulative value of apparently trivial acts can be better understood in terms of money. One who offered to work for one cent the first day, two cents the second day, four cents the third day, and so on would apparently be offering his services very cheaply. However, on the thirtieth day he would make over five million dollars.* Similarly, in interpersonal relations, if one person influences only two other people by a kindly act, and each of these two passes that influence on to two more, then by the time this process is repeated thirty-two times,* the influence of the first person will have been extended over the population of the whole world. A simple thing like a pleasant smile has the potential power to improve the world!

All interpersonal relationships either help or hinder the phantastic incorporation of the father because all people whether real or illusory are parental symbols. The good and bad parental symbols are found in relatives other than the real parents, neighbors, teachers, employers, business associates, legendary or fic-

* See Table of Cumulative Values, page 166.

tional characters, public figures, as well as in cultural entities such as the home, the school, and the church. The good father and mother illusions are spread over a large group of real and phantastic people and personifications so that when one fails, others may continue to offer the needed support.

SEXUAL ADJUSTMENT

Sex is that property or characteristic which indicates the distinction between the male and the female. Good sexual adjustment is achieved only when the male can accept and adjust to his masculinity and the female to her femininity. Sexual intercourse is a means to that end by reality-testing of intimate personal closeness, but is not essential to the achievement of maturity. Freudian psychoanalysts are prone to overlook the natural drive toward maturation and limit their concept of sexual adjustment to satisfaction in coitus. However, in practical experience a person may achieve erotic pleasure from sexual intercourse and yet be far from normal. On the other hand, a person can attain sexual maturity without ever experiencing intercourse.

As Margaret Mead (26) states, the normal male must be able to feel and express himself in "vigorous, outgoing, constructive activity," and the female by "constructive receptivity."* We expect a man to have "masculine" qualities, and a woman "feminine" attributes, but concepts are not very clear as to what constitutes maleness and femaleness. Masculinity is endowed with such qualities as aggressiveness, courage, daring, and strength, while femininity is thought of in terms of tenderness, gentleness, sympathy, considerateness, and protectiveness. However, the attribution of these qualities to the one sex does not exclude them from the opposite sex. Women may be aggressive and daring, though more subtly than the men. Strength and courage are

* Mead, Margaret: *Male and Female*. William Morrow and Company, New York, 1949, p. 371.

likewise admirable qualities in the female. On the other hand, a man can be "manly" and still be tender, gentle, sympathetic, considerate, and protective.

A woman can retain her femininity whether she confines her activities to domestic duties or manages a business. A man may be masculine though he washes dishes and makes beds. There are no "male" or "female" occupations. Certain positions provide more opportunities for reconstruction and repair of female symbols. Housework is rich in symbolic means of reparation of the damaged phantastic mother figure. As women have more difficulty than men in establishing good mother phantasies it is to be expected that most women will rely upon housework, sewing, knitting, and the like to work out their emotional problems. Men who have great difficulty with hostile mother phantasies will engage in similar activities. Male hotel managers, chefs, bakers, beauticians, and so on are improving their mother symbols.

Propaganda for equality of the sexes is fraught with neurotic dangers. The male cannot hope to be equal to the female, and the female cannot become equal to the male. Sexual differences are normal and natural. There is no superior or inferior sex. Each needs the other as a complement. The inference that the female is soft, weak, childlike, guileless, artless, dependent, incapable, and subservient to the male is mere propaganda. Anyone who ascribes such attributes to womanhood has a distorted concept of femininity engendered by personal neurotic problems.

MASCULINITY

The masculine man achieves his maturity by gaining assurance of his own aggressive power through incorporation and identification with the phantastic good father. He must be able to work out his destiny by a penetrating, competitive, and cooperative association with others. To achieve self-confidence, however, he is dependent upon phantasies of a symbolic mother figure who will help him to grow and allow him to be like the phan-

tastic father. The mature adult masculine phantasies are analogous to the childhood phantasies in which the child pictured himself as being great and strong like the father, with the father's permission, and possessing the great good mother as his equal and not as if he were a dependent child. The adult male who expects a woman to care for him in a mother-child relationship has not reached maturity. Occasionally the masculine man may regress to early dependency wishes, as at times during illness, but the mature man does not want to be dependent upon his wife or other mother symbol as he really was in childhood.

FEMININITY

The mature female enjoys the unconscious phantasies of incorporation of the good father as the mother did, accepting him within herself, making him great and strong, and participating in his greatness. The woman makes the man. This is a physical as well as a psychological fact. We customarily think of the newborn child as having received half of his body from the father and half from the mother. Actually the father contributes much less than half a microscopic cell. The mother supplies the remainder. The psychological growth of the child, and later the adult, is likewise influenced more by the mother and symbolic representatives of the mother than it is by the father. This is because the good mother phantasies are a prerequisite to good father phantasies.

The feminine woman does not aggressively penetrate into the activities of others as the male does. In her interpersonal relations she demonstrates and offers the advantages of her constructive receptivity. Through her inherent creative abilities she inspires and encourages the male to engage in his vigorous and constructive aggressive activity. Her attitude is that of presumed expectation of success. When she does not agree or approve of the activities of the male she does not contradict or make demands, but resorts to the wiles of the woman. She tentatively

accepts the aims of the aggressive activity of the male, but reconstructs them to make them good and acceptable to her, then subtly relates them back to him as if they were his own ideas. Every clever woman can verify this from her own experience. The militant woman also has tremendous power over the male, but her power lies in the stimulation of the phantasies of the bad mother whom she symbolizes.

SEXUAL RELATIONS

Physical sexual intercourse is the most intimate of interpersonal relations. In order to explain the distorted symbolism which occurs in abnormal and unsatisfying sexual relations, it is necessary to formulate a theory of unconscious activity which might also be extended into the field of normality. Interpreting our theory in terms of normal sexual intercourse, the male assures himself of the intactness of the body of the partner, first by inspection and palpation, and then by physical entrance. Unconsciously he phantasizes that he is able to improve his sexual partner as the good father improved the mother, and that she heals and reconstructs him by the action of her body. He is assured that the preposterous threats of damage by the phantastic hostile mother are not accomplished in reality.

Anatomically the woman is receptive, but not physically passive as some psychoanalysts think. To the contrary, the normal woman is as active as the male in intercourse. The normal movement of her body is phantasized as having a creative, healing, and reconstructive action. She unconsciously identifies herself with the good mother and is reassured of her own goodness and bounty by her sexual partner. He being great and strong improves her, and she being creative and constructive improves him.

The frigid woman who is physically passive in the sexual act is unable to establish unconscious phantasies of the creative and constructive powers which she potentially has inherent in her

own body. Frigidity is due to masochistic or sadistic phantasies which are so frightening that they cannot be handled.

THREATS TO NORMAL MASCULINITY

Normal maleness is threatened or thwarted by association with the emotionally binding and frustrating neurotic female figures. The aggressive "masculine" woman is desperately competing with the male, and she symbolically makes herself his equal by cutting him down. The deceptively submissive "gold-digger" type of woman who is superficially seductively feminine also attacks the male because of her hostility or fear of the symbolic bad father. The "clinging-vine" type of woman is abnormally dependent because of the fear of her overwhelming hostile mother phantasies. She cannot allow a man to be masculine, but wants him to be a symbolic good mother to her rather than a normal male companion. The intensely "jealous person" has unconscious phantasies of the hostile parents together conspiring against him. Every real friendship or relationship between other people arouses the unconscious childhood fear of isolation and rejection by the parents. The jealous person cannot tolerate good interpersonal relations in anyone else, and must try to isolate people to keep them under control so that they cannot cause phantastic damage or annihilation to himself. The jealous person attacks all male and female figures as they symbolically represent the parents who are unconsciously imagined to be in league against him.

Normal maleness cannot be attained either if the male has unsolved unconscious conflicts over the childhood phantasies of the hostile father or mother. Such phantasies make it impossible for the male to relate himself in a positive or constructive way to any female. He cannot achieve masculinity until his own neurotic problems are solved.

THREATS TO NORMAL FEMININITY

The development of normal femininity is obstructed if the woman becomes entangled with a hostile or sadistic sexual partner. The sadistic, destructive, hurtful father symbol cannot be incorporated without phantastic self-damage. The normal woman will, therefore, become neurotic if she injudiciously marries a sadistic partner, because childhood phantasies of attacks by the imaginary hostile father will be reactivated. A neurotic husband who is impotent because of his unsolved phantasies will be likely to produce a neurosis in a normal woman because she will be unable to attain sexual satisfaction and her constructive receptivity will be thwarted.

NEUROTIC SOLUTIONS IN SEXUAL RELATIONS

Marriages, always rationalized as the inevitable result of being in love, are too often contracted as a hope of solution of a neurosis. A marriage may be consummated physically, but it will be spiritually unconsummated if hostile phantasies of either partner prohibit spiritual interpersonal closeness. The neurotic male, fearful of the destructive father or mother phantasies, marries or has illicit sexual relations in an attempt to assure himself that the intimate interpersonal closeness will not result in the disaster he unconsciously fears. The neurotic female also marries or enters into an illicit relationship to try to assure herself that the sexual act will not mean annihilation. Over a period of time one of the sexual partners may solve the neurosis, and may be said to "outgrow" the other. When this occurs separation or divorce is often contemplated. Extramarital affairs are contracted as a result of sexual maladjustment. However, extramarital sexual indulgence always tends to increase, rather than solve, neurotic problems. Such relationships are forbidden by the illusory father and mother figures symbolized by law and society. When

the male has illicit sexual relations he is unconsciously attacking or thwarting the phantastic hostile father who he imagines already possesses the mother who is symbolized by his sexual partner. The female partner becomes a phantastic bad mother because she has really done what the male wanted her to do only in phantasy. Being a symbolic bad mother she becomes destructive to him in imagination, and the male reacts to these unconscious phantasies by becoming increasingly hostile in his relations to his illicit sexual partner.

When the female has illicit sexual relations she is attacked first by her phantastic hostile forbidding mother from whom she has stolen the good father. The symbolic father, represented by the sexual partner, is also attacked by the imaginary bad mother and is damaged and made bad. Unconscious phantasies involving the sexual partner further emphasize the change to a bad father figure because he is doing in reality what was desired only in phantasy. As time goes on and the sexual partner actually becomes hostile because of the worsening of his own phantasies, the doubts and fears are confirmed in reality. The woman must, therefore, defend herself by unconsciously building up phantasies in which she attacks the male, because he is damaging to her. Illicit sexual relations may give pleasure at the onset, but as the hostile phantasies develop it becomes more and more necessary to defend oneself against them, to atone for the increasing feeling of guilt, and to appease the hostile phantastic parental figures. Obvious neurotic symptoms are a common sequel to illicit affairs.

NORMAL SOLUTIONS

If the married man cannot find sexual satisfaction with his wife, he must be able to assure himself of his masculinity by associations with other symbolic real or illusory good mother figures. He can find other female figures who will help him to build up his aggressive, constructive masculine opinions of himself by

their appreciation, confidence, understanding, and help, perhaps by flattery and indulgence, but not by sexual intercourse. The female figures symbolizing the good mother may be his own daughter, a sister or other relative, his secretary or a working associate, or it may be an illusory figure represented by church, home, school, and so on. Likewise, in the female, where the normal woman finds her constructive receptivity frustrated by unsatisfying sexual relations with her husband, she will of necessity have to look elsewhere for good interpersonal relations which will help her to acquire the good father in phantasy. Again this must not be by sexual intercourse, but by associations with male figures who represent the good father. These might be the clergyman, the doctor, the storekeeper, a son, a brother, and the like, or by illusory father symbols obtainable through social, religious, or political interests in community affairs.

HOSTILITY IN INTERPERSONAL RELATIONS

There is some misunderstanding between clergymen and psychiatrists in the manner of dealing with hostility. Some psychiatrists think the clergymen teach suppression of all feelings of hostility, while the psychiatrists are blamed by some clergymen for encouraging the release of hostility.

So long as one is able to make progress in the direction toward the Supreme Good he is happy. When interference occurs hostility is felt, and suitable action is taken to overcome the frustration. One must be able to clear the path to the Supreme Good. If one's feelings of hostility are unreasonable they will most probably be corrected by those to whom they are expressed. If they are not expressed in some way they will not be known. The expression of hostility has its beneficial aspects. By this we do not mean an extreme attitude of belligerence. A simple expression of difference of opinion is an indication of mild hostility. The one who cannot express a contrary opinion is not growing spiritually. The expression of hostility helps us to correct our

own faults as well as those of others. We thereby change things and people from bad to good, or stand corrected in that what we had thought was bad was in reality good. One cannot reasonably be hostile toward things or people he regards as good. Hostility toward God, for example, indicates confusion in thinking and feeling. Since God is Goodness itself, hostility toward Him is unreasonable. Hostilities toward other persons are likewise unreasonable at times. Some distinction must be made between the person and the act. One may feel hostile toward an act of a person and not so toward the person himself. When unreasonable hostility is felt it is because of confusion in the state of the phantasies.

Through the "give and take" of interpersonal relations, the phantasies are normally improved. Those who cannot establish good father phantasies are able to picture in imagination only the hostile damaging father. The prerequisite good mother phantasies are also absent. Emotional development in these people is arrested at the "omnipotent" stage wherein the individual as a child imagined that he was all-powerful and phantastically destructive to the parents. The adult who, by his reality-testing, has not been able to correct these phantasies has an intense feeling of inferiority to which he reacts in an aggressive "omnipotent" and "omniscient" way.

Of necessity all of us are guilty of periodic attacks upon parental symbols in the person of others. Normally the attacks are not serious or continuous. However, they are needed to "prove" that we can annihilate the bad phantastic parents and to reassure ourselves that we are not *really* annihilating the parents, and that we will not *really* be annihilated by them. Everyone needs to work out his personal problems by relating himself to other people. Other people work out their problems on us. We must remember, however, that our phantasies are always in a state of flux, and the unreasonable attacks made are directed toward the phantastic parents, not against real people. The real

person represents a symbolic parental figure which can be handled. For example, if a man discovers that he has performed an unconscious act which symbolically annihilates his wife, this does not mean he does not really love her. He is simply using her as a mother symbol which he can safely handle to annihilate the bad mother of phantasy. Normally the phantastic damage is followed almost immediately by equally preposterous reconstruction. In the above example, if the man would continue to probe his unconscious he would find that he soon would make his wife good again in his imagination by equally phantastic repair work, and in his reality relationship he would probably do something special to please her. Dreaming of the death of a loved one does not indicate an unconscious wish for the death of that person. It is the accomplishment of the act in phantasy, and the person represents the phantastic parent.

Happily married persons permit each other within reasonable limits to work out their mutual antagonisms. If a man and wife must constantly remind themselves of the probable reaction of the marital partner to minor criticism or expressions of antagonism, then there is no true marriage. The marital partner is needed as a real person upon whom the phantastic attacks against symbolic parental figures may be worked out. Each must be sure of the other. If the marital partner cannot tolerate the periodic expressions of antagonism with the subsequent satisfaction of "making up," then the marriage will be a failure.

In the psychiatric setting, when confronted by a difficult, unreasonable, aggressive, destructively critical or even assaultive patient, the psychiatrist recognizes that the antagonisms and expressions of hostility, though directed against himself, are actually aimed at the phantastic parental figure he represents. It is the same in our everyday contacts with people. We project our antagonisms upon others who symbolize parental figures who can be handled. Others do the same to us. Often we become discouraged or frustrated by cutting remarks, snubs, incivilities, and un-

reasonable demands made upon us by our acquaintances and associates. We are often upset by the necessity of our dealing with the arrogant, aggressive individual who has forced his way into a position of authority over us. If we could but remember that the "very important person" is simply using us to work out his own emotional problems and to improve his own distorted personality, we would not be so upset by his or her unreasonable demands. The "very important person" sees in us a symbolic father or mother symbol which can be handled, attacked, or overcome. Realizing this, we may then take credit to ourselves for helping these "very important persons" to solve their own emotional problems. The truly great person is approachable, understanding, and permissive in his attitude toward us. The "very important person" is not a great person. He is dependent upon us to attempt to make him so. The Christian precepts to do good to those who hate us, and to pray for our enemies, are validated scientifically by these psychiatric experiences.

We must retain an appreciation of the worth and dignity inherent in ourselves and the value and need we represent in the lives of other people regardless of our station in life, or of the expression of appreciation by others. In assuming a permissive attitude toward those in authority over us, however, we must also be alert to the potential dangers of allowing maladjusted persons to achieve positions which provide them with dangerous powers. The psychotic or neurotic statesman, for example, who forces himself into a position of power, can be destructive and annihilating to his friends as well as his enemies. C. S. Bluemel* places many contemporary leaders of state in this category.

While being alert to real dangers which may threaten us, we must also try to develop faith in people, and to assume a long-range, hopeful attitude that eventually they will be able to work out their personality problems satisfactorily. For our own

* Bluemel, C. S.: *War, Politics and Insanity*. The World Press, Denver, Colorado, 1948.

peace of mind it is necessary for us to assume a tolerant attitude in our interpersonal relations, and not expect everyone else to conform to our own ideals of perfection. In looking back over history we can find many instances where persons with obvious imperfections of personality were able to inspire others. Samuel Coleridge was a drug addict, Edgar Allan Poe was an alcoholic, Charles and Mary Lamb were both psychotic; yet all of these were able to produce literature which is instructive and pleasing to us today. Michelangelo had his personality problems, and Van Gogh was psychotic, but they produced artistic treasures. The music of Beethoven is unsurpassed, but the composer was a very maladjusted man. The one who did the most in improving the care of the mentally ill, Clifford Beers, had had several psychotic attacks. We can find many other examples of maladjusted persons who have made definite contributions to the betterment of mankind in the fields of art, literature, science, business, religion, and politics. If we are able to overlook the faults of Beethoven while we are enthralled with his music, we should be able to condone a few imperfections in the personality of a husband, wife, employer, or neighbor, and help to develop and magnify those things which we know are good within them.

CHAPTER 9

RELIGION AND ETHICS

RELIGION: PERSONAL AND SOCIAL

Religion, derived from the Latin, *religare*, is the tie which binds each individual to the Supreme Being. As previously stated, the concept of God, the Father, is inherent in the mind of man. Though men may try to convince themselves that there is no God they cannot succeed because they have *experienced* His real existence in their childhood. Theodor Reik claims that "most educated people do not believe in God, but they fear Him."* This observation is open to question, but it illustrates the confusion that exists in the minds of the so-called atheists who do not "wish" to have faith. When God is not recognized as an ally He becomes an all-powerful enemy. The man who fights God can find no trustworthy allies. With God everywhere, the enemy of God finds enemies everywhere. All people and things are seen through misanthropic eyes. The world becomes a hostile place which must be attacked and destroyed with war-like weapons which almost surpass the power of imagination. When the authority of the Supreme Being is acknowledged and men try to regulate their lives in conformity with the dictates of God, the Father of all, then people and things in the world are regarded in an entirely different light. Man can then see

* Reik, Theodor: *From Thirty Years with Freud*. International Universities Press, New York, 1949, p. 122.

what good there is in man and the world about him, and feel that he *belongs* in it and is a constructively functioning part of the great cosmos.

Religion is often considered to be identical with *religions*, but it should be regarded in two aspects: personal and social. Personal religion is the intimate relationship between the individual and his God. It is partly natural and partly accepted on the authority of someone else. In one aspect personal religion is independent of clergymen and churches. If we could conceive of an individual as living his entire life alone on an island, and having no religious instruction, he would still have natural religion because the bond between the individual and his Creator cannot be severed.

Religions are the social institutions which are designed to help men achieve the realization of the personal God and establish a positive relationship with Him. Through prayer, sacraments, and religious rituals, contact is achieved with the spiritual order. Spiritual things are made to appear more realistic. The practical usefulness of a culturally established religion depends upon its ability to make men sure of the reality of God and Heaven. If men could be certain of their closeness to the Real Presence of God there would be a great improvement in the attitude of everyone toward people and things in the world. This aspiration can be realized by the *positive* development of religion. Preaching the wrath of God, hell-fire, and damnation is a negative type of religiousness. The wrathful God is not the Christian God. It may be that some people at times need to be threatened with destruction, but it would seem that a more positive and constructive attitude would be more generally effective. The avenging, attacking, annihilating, critical father is the bad father who must be changed to good in imagination. Fear of the Lord is said to be the beginning of wisdom, but when one begins to be wise the concept of God is gradually changed into that of a good, protective, provident, understanding, and loving

Father. There are still prevalent many of the childish ideas of God as a bearded man who sits upon a throne above the clouds, a super-spy, a policeman, or a great dictator. Such ideas of God make it impossible for one to attain a feeling of closeness to Him. All authoritative figures are considered inimical when the idea of God is that of a distant, hostile, or unforgiving person. Mankind improves only by improving the concept of the Good Father with whom the individual can intimately associate himself with safety.

Besides improving the concept of God, the cultural religion serves to guide people to Him. Too often, *guidance* is neglected and directions given in accordance with the personal bias of the parent, teacher, or clergyman. When a religious tenet is accepted intellectually simply on the authority of someone else it is not integrated into the personal philosophy of the individual. There is much in religion which has to be accepted on faith, but there is also a great deal which can be verified by personal experience. The religious teachers can help to provide this experience. The integration of a religious philosophy is not achieved until the individual incorporates it as his own. If he does not incorporate it he will be a misfit in his religious group, his religion will be unsatisfying to him, and his exterior conformity will be misleading to those in authority in the church. He will say he believes, but actually he does not until, through experience, he can accept the religious doctrine as his own philosophy of life. The effectiveness of a sectarian religion is measured, not by the numbers of people who go to church, but by its influence in training people to develop a philosophy which will help them to adjust to the problems of life and to be helpful to others.

ETHICS

Ethics is the branch of philosophy which deals with the free acts of men. It is concerned with the investigation of what is right and wrong, just and unjust, the obligations common to all men, and

so forth. The purpose of ethics is to provide guiding principles which will direct man in his search for happiness toward his ultimate goal. Psychology is concerned with behavior, but it does not moralize. Ethical considerations extend beyond the scope of psychology into the realm of religious philosophy.

It is generally recognized that through reason man knows that there are forces and values transcendent to man, the human animal. This knowledge may not be crystallized into much more than a feeling of awareness, but it exists in all people. The force which demands adherence to spiritual values is variously interpreted as being derived from the impact of society, as an emanation from man himself, or as a dictate from God. Though everyone is referring to the same thing, the differences in interpretation are due to conflicting philosophies.

Freud, as a scientist, opposed cultural religion because it apparently failed to enforce ethical principles. His complaint is expressed as follows:

Clearly religion has performed great services for human culture. It has contributed much toward restraining the asocial instincts, but still not enough. For many thousands of years it has ruled human society; it has had time to show what it can achieve. If it had succeeded in making happy the greater part of mankind, in consoling them, in reconciling them to life, and in making them into supporters of civilization, then no one would dream of striving to alter existing conditions. But instead of this what do we see? We see that an appallingly large number of men are dissatisfied with civilization and unhappy in it, and feel it as a yoke that must be shaken off; that these men either do everything in their power to alter this civilization, or else go so far in their hostility to it that they will have nothing whatever to do either with civilization or with restraining their instincts.*

The scientist aims to make the world a better place in which to live. He deals with tangible, material things. Sometimes he

* Freud, Sigmund: *The Future of an Illusion*, translated by W. D. Robson-Scott. Liveright Publishing Company, New York, 1949, pp. 65-66; The Hogarth Press Ltd., London.

loses perspective in the realm of the intangibles. The materialists, who are practical people, are trying to devise a new system of religion and ethics. However, no ethical system can surpass the altruistic aims expressed in the Beatitudes and the two Great Commandments. Christian doctrine for two thousand years has provided rules regulating the deliberate, free actions of men. How can we explain the failure of Christian man to accept Christianity as a way of life?

HAS CHRISTIANITY FAILED?

Without a religious conviction any ethical system is meaningless. Religious faith is a habitual trust in the Supreme Being and a desire to conform to His will. Faith requires the intellectual acknowledgment of authority without personal proof or experience, but *religious* faith demands more than this. Religious faith requires the intellectual acceptance of Authority, but it also requires that the will of the Supreme Being be integrated with the will of the believer. If a reputable scientist announced that he had discovered a practical method of heating homes with atomic energy and he wanted to have his discovery put into use all over the world, his announcement would be received with interest. It would become the subject of general conversation. People would believe. They would have an *intellectual* faith, but only a few would conform to his wishes. Everyone in the world would not immediately rise to say, "We have faith in you and will do what you want us to do." By nature man must test things for himself. We must see things operate satisfactorily before we can accept them. Though we may be intellectually convinced, we are not persuaded until we undergo the experience of seeing for ourselves. We are all doubting Thomases!

In the realm of morals and ethics, too, man is curious to try his own experiments. Christians readily acknowledge the authority of God intellectually, but emotional integration with the Divine Will is not so easy. The religious leaders, the theologians

and ethicists, through long experience with man's ageless problems, have evolved a system of rules of conduct whereby pitfalls may be avoided. But man must undergo many unfortunate and even tragic experiences through trial and error before his perspective becomes broad enough to embrace true Christian ethics. Ethical principles serve as *short cuts* to personal peace and happiness. Man's curiosity impels him to try other routes. This propensity of man to experiment for himself led to an erroneous doctrine that sin was necessary to achieve grace, and therefore was fundamentally pleasing to God. Man learns through his mistakes. Authority is accepted only when experience proves it to be correct and trustworthy.

Superficially, Christianity appears to be impractical. It prescribes penance rather than the deliberate seeking of pleasure, to love and pray for one's enemies, to abstain from retaliation against attacks upon the person. Such admonitions are difficult to accept and follow. The practice of Christian ethics appears to be contrary to all human desires. Christianity is a very difficult religion. It demands submission to the yoke of Authority. The yoke becomes light only as faith is strengthened.

The promulgation of the rules of Christian ethics has of necessity been entrusted to men who, like all other men, have their own personal emotional problems. As the phantastic father exists outside of the self, the individual must look to his culture for real persons vested with authority who symbolically represent the father. Those who have assumed the responsibility of propagandizing religious concepts must work out their own problems which arise in interpersonal relations just as other people do. Belief in the holiness, sacredness, or consecration of the person of the clergyman as well as the office of the clergy provides assurance to the individual that his religion is incorruptible, though its officials may become corrupt. Looking beyond the personal faults of his clergyman, the individual can thereby keep his religion undefiled. Some clergymen have not been illustrious sons

of the church. Some have been so engrossed in spirituality that they have been unable to be sympathetic with the practical problems of their fellow men.

Another factor which has weakened the effectiveness of Christianity has been the impact of science. Christian man has been overawed and confused by the man of science. The frontiers of ethics have been crossed by the doctor, the lawyer, the psychologist, the teacher, the sociologist, the anthropologist. These scientists, themselves seeking, sometimes floundering for the truth, have tried to make life easier and more meaningful. Some have thought that to do so they must prove the nonexistence of God and spirituality. Conflict between authorities always produces uncertainty. However, there can be no conflict between truthful science and truthful religion. If conflict occurs, one is in error. The case of Galileo has been used so often to prove that religion and science are antagonistic that it is threadbare. Any scientist who attacks religion must anticipate that those concerned with religious truths will use whatever means they have within their power to defend their doctrines. Galileo's thesis, *The Great Systems of the Universe*, was offensive to the churchmen, not because of the scientific truths it contained, but because of its satirical references to the Bible. The Bible is still inviolate in spite of Galileo's attack. Paradoxically, religion is advanced by those who oppose it. The scientist who has a conflict with religious dogma attacks *religion*. As soon as we hit upon a plausible answer to life's problems, or see a flicker of light which promises an easier life, we immediately pounce upon it and exploit it to its fullest extent, certain at last that we have found the answer. We go about wildly seeking assurance that we are right. Religion can afford to wait patiently until the facts are sifted from theories because it can absorb all truths. Unfortunately conflicts between science and religion have caused the Christian with faltering faith to lose what faith he had.

Christianity has not failed. It stands today, as in the time of

Christ, a tower of strength, a source of solace, a reason for life. The Christian has failed to recognize or to use the resources it has to offer. Even the churchman who is learned in the scriptures, church history, liturgy, and dogma may not be able to achieve the spiritual, emotional satisfaction and surety of the simple faith of the poor ignorant woman who gains solace from reading her Bible. A parishioner who attends church regularly, receives sacraments, and contributes faithfully to the support of his church may be far from his spiritual goals. Living up to the letter of the law is not in itself indicative of a religious person. The mature, practical Christian needs first of all a strong realistic faith in God as the child has in a loving parent.

RELIGIOUS FANATICISM

When anyone is confronted by real situations which are threatening to him, he will try to handle his worries by grasping vigorously whatever seems to offer support. He may be unduly concerned over money, becoming acquisitive and miserly. If activities such as work or social affairs are the means he chooses for support, he will become prodigiously overactive and zealous in promoting these affairs. If he falls back upon religion he may become fanatical in its promotion.

When unstable people become fanatical over religion it is no fault of religion. Peculiar and bizarre religious cults attract fanatical people. Every prophet will gain a following because he will be able to find other people with emotional problems similar to his own. Divine revelations are presented as proof to justify even the most bizarre religious tenets. Upon inquiring into the authenticity of the "revelations," it is necessary to consider the life and background of the prophet, his conscious and unconscious motives, and the benefits accruing to him personally from his religion. If not an actual fraud, the religion may be but a justification of the prophet in solving his own personal conflicts.

New man-made religions are founded to ease the burdens imposed by the old ones.

Anyone who has had experience in working in a mental hospital knows that "revelations" are relatively common. Many patients sincerely believe that they have been chosen by God to preach new religions. Many believe they can hear God's voice directing them, but in following the "commands" they have been adjudged mentally unsound. The psychotic person, reverting to the phase of childhood omnipotence, may even believe himself to be God.

A psychosis may be considered as a conscious reactivation of childhood phantasy in order to handle a current problem which seems insoluble. The psychotic person does not "regress" to childhood, but is overwhelmed by phantasies as he was in childhood. The real situation has become so intolerable to him that he believes he is threatened by annihilation, as he thought as a child. Hallucinations, delusions, and illusions become so prominent that they distort and even obliterate reality. The individual is beset by a terrible feeling of isolation. The relationship between mental disorder and unsatisfying religious experience is vividly portrayed by Anton T. Boisen (3). His conclusions can be correlated with my own theories, but his theology is not acceptable to those who believe in the divinity of Christ.

The religious fanatic and the psychotic person with religion delusions have lost the reality of the phantastic good father. To them all people seem evil, and annihilation of the world seems imminent. The psychotic person who believes he is God is almost invariably a wrathful punishing God who is dangerous to others. The distortions of religion are born of the desire to gain some semblance of control over others and re-establish confidence in one's personal power. True religion lends power, but its power is demonstrated by personal self-control and self-direction under the guidance of the Supreme Being.

CHAPTER 10

AREAS OF DISAGREEMENT

RITUAL AND DOGMA

Ritualistic practices and reliance upon dogmatism are frowned upon by some psychiatrists; yet these are important elements in all religions. The ritual is the manner in which divine services are conducted, and it may be simple or elaborate, formal or informal, depending upon the organization of the particular church. Dogma is necessary to religion because it is the set of fundamental beliefs which govern the religious body. Some may profess to believe no dogma, but in such cases the *absence* of dogma becomes the dogma to which they adhere. There can be no unity in an organization unless there is agreement on the fundamental principles which are regarded as unchangeable. For example, all Christians profess belief in Christ. This belief is taught and accepted as a fact which cannot be disputed. The one who does not accept it cannot be a Christian. Membership in a Christian church requires acceptance of its fundamental beliefs. Laws and rules of behavior stem from dogma, but are often confused with it. These laws are guideposts which provide standard patterns of behavior in order to reach the ultimate goal. As with dogma, some laws are fundamental, but others are promulgated through apparent temporary necessity. When the emergency has passed, the law becomes obsolete. All Christians, at least in theory, accept Christ's new Commandment to love God and one's

neighbor. This is regarded as the summation for all other law. As an example of a law which served a temporary purpose we may cite the *Malleus Maleficarum*. This was a set of rules governing the handling of witches and incubi in the Middle Ages. At that time people were influenced by mass hysteria and saw witches everywhere. Though there are some who still have trouble with "witches" today, most people would consider this set of rules to be ridiculous. Ritual, dogma, and rules of behavior are essential to cultural religion and do not in themselves conflict with psychiatric principles.

EMOTIONAL EXTREMES

Some psychiatrists also oppose emotionalism in religion. The emotions are closely interwoven with religious experiences, and all emotion demands expression in many and varied ways. Every individual choosing a religion will be attracted to one which will be emotionally satisfying and compatible with his intellectual level. From a standpoint of mental hygiene, extreme emotionalism is regarded as unhealthy. The highly charged emotional atmosphere of the "revival" meeting, which amounts to mass hysteria, may be regarded as abnormal in our culture. However, many people gain religious satisfaction in this and similar ways.

Clergymen are sometimes blamed for unduly arousing fear and guilt. The clergyman aims to attract men toward God, and when a positive approach has no appeal it may be necessary to instill fear. However, hell-fire and damnation sermons can be very terrifying and emotionally traumatic, especially to children and sensitive persons. The doctrine of punishment for sin is found in most religions. Everyone normally experiences feelings of guilt for wrongdoing, and has an impelling need to repair all real or imaginary damage he has done. A wholesome religion does not initiate guilt, but to the contrary helps to expiate it. The clergymen need an understanding of how to help their people handle

guilt arising from both real and imaginary offenses. The psychiatrist deals largely with guilt arising from imaginary crimes. Many psychotic persons suffer the "tortures of the damned." They accuse themselves of the most preposterous wrongs and put themselves through the most horrifying punishments which seem very real to them. They imagine that they are being burned, asphyxiated, killed, or mutilated in the most gruesome manner. Stahl in the eighteenth century and Heinroth in the nineteenth taught that mental disorders were due to sin. Indeed the psychiatrist is a witness to hell on earth in the symptoms of psychotic patients. This psychiatric experience poses an interesting question for the theologians: In the plan of the Creator does God punish or is the creature so constructed that he punishes himself for his real or imagined offenses?

CONFESSION..

The religious confessional is a practical means of handling guilt and solving superficial emotional problems, but it is not a substitute for psychiatric treatment. Mental disorders are diseases like physical disorders. Appendicitis might be cured miraculously by prayer, but it is more natural and sensible to rely upon the surgeon. Psychiatrists would be negligent of their duty if they did not object to clergymen attempting to handle deep-seated emotional problems by religion alone. Some clergymen have been known to discourage their parishioners from seeking needed psychiatric help. All depressed persons are potentially suicidal. By neglecting treatment a clergyman might be indirectly responsible for a tragedy which might be avoided.

Besides helping individuals with serious problems, psychiatric referrals might prevent scandals within the churches. Persons who are having difficulty in conforming with religious precepts often may be helped long before the church feels the necessity of resorting to banning, unchurching, or excommunication. People who have been reared in a wholesome religious atmosphere

have an intense need to be associated with their religion throughout life. This need is not lost when emotional problems interfere with the ability to conform. The individual is beset by mixed feelings. Psychiatric treatment might forestall the act which might exclude him from his church. Sometimes clergymen allow their parishioners to go too long without psychiatric help.

The following case material is illustrative of extremes, but it vividly demonstrates this point.

A young single woman was referred to me because she was afraid she was "losing her mind." She had difficulty in concentrating on her work as stenographer, was unable to think, and frequently found herself in a state where she was very much distracted from reality, starting to do something and almost immediately forgetting what she was about to do. She cried without apparent provocation, and suffered from insomnia and loss of appetite. The cause of her trouble was found to be due to a conflict she was having over an affair with a married man who was working in the same office in a supervisory capacity. Being a devout Catholic, trained in a religious school, she had an earnest desire to break off the hopeless affair which had been going on for over a year. She went to confession every week or two, and each time promised that she would not see the man again. But whenever he pleaded with her to go out with him, she always weakened. After each relapse she confessed her offense and resolved to avoid a recurrence, but every time he approached her she was unable to resist his advances. There was no question in my mind about the sincerity of her desire to break the attachment, but she was unable to do so because of unconscious hostilities which she could not handle, and she was, therefore, helpless in finding a solution to her problem.

I saw her three times. I simply asked *why* she carried on the affair. What advantage did it seem to offer her? Did she experience sexual pleasure which she could not relinquish? No, the relationship was repugnant. It must have provided some satisfaction to her or she would not have continued meeting the man. What were the possible advantages occurring to her? The only satisfaction she achieved was a feeling that she was degrading or belittling him. He had tried to impress the girls in the office that he was a "lady killer." She thought she would "take him down a peg." When confronted with the question as to whether she was degrading him or degrading herself, she accepted

the latter. When she understood why she was carrying on the affair for so long, and what she was considering to be an advantage to herself, she was able to terminate the affair. It was not necessary to delve deeper. The symptoms disappeared when she achieved a superficial understanding of the motivation of the relationship. She should have been referred for psychiatric treatment earlier. In this case treatment was deferred until she was on the verge of an acute schizophrenic breakdown. The same results, however, obtained in three psychiatric interviews might have been attained by the priest if he, after the first confession, had asked in a kindly, fatherly way the reason for her repetition of the offense.

Another illustration of unwise handling of a patient is found in the case of a young married woman who was admitted to the mental hospital after an attempt to kill her child. She had been reared in the Catholic religion but married a Protestant man before a justice of the peace, which estranged her from her church. She loved her husband and child but could not return to her religion while married to a man who would not accept the conditions required by the pastor over and above those of the church. The husband would not interfere with her practice of religion, but he could not agree to change his religion or allow the children to be brought up in the Catholic faith. The young woman's family and her pastor constantly berated her for her marriage "outside the church," told her she was "living in sin," and her child was "illegitimate." They begged her to leave her husband and to return to the church. She was in a dilemma. She earnestly wanted to return to her church and make amends for her error, but she could not disown her husband which were the terms demanded by the parish priest who evidently wished to break up the marriage. Her predicament preyed upon her mind until she became psychotic and made an attempt to kill the child who she thought was "damned" anyway.

Mixed marriages often cause complications which are most unfortunate. In this case the parish priest erred in demanding that the husband change his religion or that the wife leave him. The woman could not be expected to abandon her family. She realized that she had made a mistake which she wanted to rectify. The matter was eventually solved when the problem was brought to the attention of another priest who understood the psychiatric implications and could find an amicable solution.

PERSONAL MALADJUSTMENTS

The personal maladjustment of a psychotherapist may interfere with progress in treatment, but not inevitably. Some psychiatrists are very successful with their respective techniques in dealing with patients, though they might be quite maladjusted themselves. The use of the phrase, "the well-adjusted personality," has been so universally applied and variously interpreted that it has become meaningless. The truly well-adjusted person is as rare as Diogenes' honest man. The most helpful therapists are those who have a genuine personal interest in their patients, can listen patiently, and grasp the patients' viewpoints. The same applies to the clergyman in counseling his parishioners.

False ideas of righteousness which isolate the individual from his fellow men prevent him from being of much help to others. The man who considers himself as virtuous is apt to be intolerant of those whom he regards as being without virtue. Few clergymen would know how to defend a penitent woman as Christ did the woman "taken in adultery" because they would be unable to see goodness where others see badness. There is some goodness and badness in everyone, and people cannot be classified as *either* good *or* bad. Often psychiatric help is needed to bring out the goodness. When a person becomes too bad for society he is placed in jail. When he becomes too obnoxious for the jail he is committed to a mental institution. It then becomes the task of the psychiatric team to find the good within him, to make him aware of it, and to strengthen and expand it. When people get into trouble they do not need to have someone tell them they are in wrong. They know it. They need someone who can show confidence in them to dissipate their own doubts about their ability to handle themselves properly. The understanding clergyman can serve in this capacity as well as the psychiatrist.

With an eye on Heaven some clergymen are inclined to overlook Earth. The attitude of some clergymen in assuming that

we are not supposed to expect happiness or enjoy pleasures in this life is not conducive to peace of mind. A stoical self-deprivation of all pleasures is as unreasonable as the opposite extreme of seeking unlimited hedonistic delights. The deliberate seeking of suffering as an end in itself cannot be considered normal. The practice of temporary self-deprivations, however, helps in gaining spiritual dominance over the physical body.

The clergy have a legitimate complaint against materialistic psychiatrists who attempt to convert the patients to accept that philosophy. Those concerned with the preservation of morals would be negligent if they did not object to the indifferent or permissive attitude of some psychiatrists toward immorality.* Science is amoral, but the amoral scientist is a danger to society. The physical scientists who are capable of producing preposterously destructive weapons are cognizant of this. R. B. Lindsay (25), professor of physics at Brown University, directs attention to the responsibilities which scientists have toward ethics. He is concerned lest scientific progress be hampered by the wrath of a frightened public. The psychiatrists may well profit by his words. The doctor is not a moralist, but those who have taken the Hippocratic oath are expected to adhere to a moral code. The psychiatrist does not attempt to inflict his own ethical code upon his patients. He does, however, try to direct behavior to conform to the code under which the patient is expected to live in peace with himself and society. To recommend or condone an immoral act is unethical from a medical as well as from a religious standpoint. Most of the disagreement over morals is found in the area of sexual activity. From a professional viewpoint sex should not be differentiated from any other type of

* This error is not confined to secularists. See Nuttin's *Psychoanalysis and Personality* (Sheed and Ward, New York, 1953), section on "The Therapeutic Value of Immoral Ways of Conduct," pp. 146-48. Father Nuttin's book has the imprimatur of the Rector of the University of Louvain. The value of this type of therapy is stated to be "dubious," but the implication is that in certain instances it may be recommended.

behavior as far as morals is concerned. No sensible psychiatrist would suggest that a patient being treated for kleptomania go out and steal a few things when anxiety becomes excessive. Neither would he suggest sexual indulgence. The psychiatrist tries to help the patient to understand the reasons which underlie the behavior which is regarded as immoral.

MIRACLES

Another source of contention between the professions is in the differences of individual opinion about what constitutes the miraculous. A miracle is generally considered to be a wonderful happening due to the interruption, acceleration, or interference with the laws of nature by divine intervention. Miracles are rare, but some are well authenticated. The miraculous cures on record at the Bureau des Constatations Médicales at Lourdes, France, which have the approval of the authorities there appear to be true beyond reasonable doubt. The majority of these cures are wrought in chronic organic disorders such as cancer, tuberculosis, indolent sores, and tumors which were examined by physicians under rigid conditions and given an unfavorable prognosis. The instantaneous absorption of diseased tissues and regeneration of new protoplasm, as witnessed there, can hardly be attributed to unknown natural causes. At this shrine each recorded case is carefully scrutinized by medical authorities before and after the miracle. The records are open to any interested medical investigators as an added assurance that natural phenomena are not mistaken for the supernatural. Under these circumstances the authenticity of the miracle is beyond question.*

One must be extremely careful, however, that he does not see miracles where none exist, especially when the occurrence of miracles is used as a reason for the confirmation of religious

* See also Carrel, Alexis: *Man the Unknown*, rev. ed. Harper & Brothers, New York, 1939, pp. 148-49.

faith. Nature itself is most wonderful. Many happenings which may appear to be supernatural are not actual miracles. They may be beyond our immediate comprehension. We have not learned enough about the natural laws to offer a rational explanation. Flying through the air, talking to friends at great distances, rapidly curing certain diseases, and safely eliminating pain from operative procedures, being unknown a century ago, might have been considered miraculous then. Today these things are commonplace. Magnificent manifestations of nature are found everywhere about us. Consider the mechanism of man himself. Each individual is formed from two microscopic cells which fuse into one. This cell grows, divides, and subdivides according to a marvelous pattern. At a specific time the limb buds form, the various organs appear and develop with astounding precision. When this wonderful production is completed a child is born. The mind of man cannot understand the reasons for the precise operation of this delicate mechanism, or why development proceeds in the exact order. We attribute it to various "tropisms." It seems that by giving a euphemistic name to things we cannot understand, we satisfy our curiosity. The remarkable abilities of man for good and evil are in themselves wonderful developments of nature. The natural phenomena about us are beyond our complete understanding; yet they are not miracles. The miracle occurs only when the natural sequence is superseded by the supernatural.

The question of the possibility of the occurrence of miracles is not the proper concern of psychiatry as a science. This belongs to the field of religion. Psychiatry, however, is interested that natural phenomena are not classified as miracles. The failure to recognize natural causes for neurotic and psychotic conditions interferes with the proper treatment of these disorders. There is an almost incredible influence of "mind over matter," which may produce seemingly miraculous results in functional disorder.

ders and in some organic disorders which result from chronic functional disturbances. When these difficulties are corrected by recourse to religion they cannot be classified as miracles.

Faith healing works through the power of suggestion, and has been practiced since ancient times. Self-deluded charlatans mystify by their multiple trappings and rituals, but the secret of their success is in the faith of the clients. It seems that the more gruesome and odious the prescription, the more potent its effect. Remarkable results have been attributed to cow dung, rattlesnake oil, skull moss, mummies dug from a graveyard under a full moon, as well as other revolting medicaments. The treatments themselves have no intrinsic value, but results are due to the profound emotional reaction in the client.

The church readily joins with science in denouncing the misrepresentations of miracles. The church also readily discounts the quackery of cults which prey upon the confused emotional conditions of many persons. This concurrence of judgment on such matters should serve to combine the strengths and resources of church and science. Unfortunately, however, individual men of science have sometimes concluded that religion itself should be derided and rebuked because of the acts of fraudulent or gullible individuals who happen to be associated with religion.

CHAPTER 11

AUTHORITY

THE INDIVIDUAL AND AUTHORITY

The concept of *authority* is another area of disagreement which is so important that it deserves special treatment. Authority lies at the innermost core of the conflict between the scientists and the theologians. Both scientist and theologian are desirous of the happiness of man. Both are aware of the havoc wrought by abuse of authority. Domineering parents ruin the lives of their children. Domineering husbands and wives sow seeds of discontent. Domineering employers frustrate the workmen. Domineering states constrict the lives of their citizens. Because of the abuses of authority its positive value has been questioned. Its function has been attacked and weakened. The source of authority has been debated, and many questions have arisen. Who has the right to determine what is good and what is bad? Who can say with finality what ought and what ought not be done? Does anyone have the right to impose restrictions upon anyone else without that person's consent? In this great debate the very foundations of society are at stake.

Peace in any society is dependent upon order established by lawful authority. A democratic society elects its leaders, but when elected the leaders are invested with the authority of their office. After authority is delegated to the elected officials the individuals cannot expect to exercise it individually, but only as

a group. If everyone were his own authority chaos would be inevitable.

We regard the democratic form of government as ideal. The authority of the leaders in government is derived from the will of the people. The individual has some jurisdiction over those who govern him. He may express his wishes to his elected leaders and use his influence to promote the passage of laws he desires. If he is dissatisfied he has recourse to the ballot box at the next election. There are some who would like to extend the principles of democracy into the home and the church. However, in these institutions we encounter conditions which do not exist elsewhere, and by their nature they cannot become truly democratic institutions. If the child is dissatisfied with the edicts of his parents he cannot elect new ones. Religion, too, cannot be voted democratically because it deals with absolutes and ultimates as they relate to the Supreme Being Who is objectively unchangeable regardless of one's wishes.

The exercise of authority in society is derived from the will of the people, but the individual is not his own authority. According to Freud (9) the voice of the parental authority is internalized, becoming the *super-ego* which makes men social and moral beings. By strengthening the individual super-ego the cultural community becomes more secure because the need for external coercion is diminished as men learn to govern themselves. Freud's study of individual psychology disclosed to him the source of the natural moral law and the means of its enforcement. He failed to correlate his discovery with existing religious concepts, but thought he had discovered something entirely new. He assumed that the natural moral law would be sufficient to ensure self-government and the ultimate realization of the brotherhood of man—to achieve the same goals in interpersonal relations which are desired by the proponents of religious dogma. Though his complaint was against the use of coercion by authority, he acknowledged the need of an authoritative force which is

external to the individual. He did not want religious dogma to be this controlling force, but he indicated that if religion were to be repudiated it would have to be replaced by another cultural agency which serves in a similar capacity. Though Freud recognized this, he could offer no reliable substitute for religion. The element of force was abhorrent to him, but he could not conceive of authority without the power of enforcement of law.

Other psychoanalysts have attempted to construct a new concept of authority without the power of coercion. Erich Fromm (13) is the chief ethicist of current psychoanalytic thought. He questions the right of those in authority to *demand* obedience. The concept of authority which he presents is limited to the type of authority exercised by the scientist. The scientist becomes an authority when his work is accepted by others. His authoritative power depends upon the opinion of his colleagues and the general public. Regardless of the truth, usefulness, or even indispensability of his discoveries, the scientist has no means within himself of forcibly imposing the benefits of his science upon others. He must convince a legislature that his discoveries are beneficial to society. All laws concerning public health were first proposed to the legislature by the medical scientists. Laws could not be enforced by the doctors, but only by the legislature which receives its authority from the people.

In Fromm's proposed ethical system there is no hierarchy. Everyone is on an equal basis. Laws are enforced only by the power of persuasion. All authority which demands obedience is referred to by such terms as "authoritarian," "antidemocratic," and "totalitarian."* It is obvious that Fromm is not referring to the *concept* of authority, but to the *personality* of the ones administering it. *The power to demand obedience is inherent in the concept of authority.* The arrogant, imperious person abuses

* Fromm, Erich: *Man for Himself*. Rinehart and Company, Inc., New York, 1947, p. 10.

his authority. The sadistic atrocities perpetrated by the totalitarian leaders are an extreme example of the abuse of authority. These abuses are a perversion of authority which have no support in moral law. At the other extreme, authority is abused *when just laws are not enforced*. Those entrusted with authority have the responsibility of carrying out the law. Individual freedom is not possible without protection by law. The authorities are expected to protect the rights of individuals and minorities. Lack of enforcement of law promotes insecurity, hypocrisy, and emasculation of all authority.

Habitual submission to authority is the most difficult trait for man to develop. This is due to the nature of man, and the fact that faults can be found in those who hold positions of authority over us. When we see these faults it becomes easy to question their judgment or their right to direct us. However, it is contrary to human nature for anyone to regard himself as a total authority entirely independent of others. Even the materialists who claim there is no authority superior to themselves as members of mankind must look to someone else for proof. The materialist may turn to science, psychoanalysis, or psychology, but he relies upon the judgment of other individuals as his authority. History amply illustrates the inevitable downfall of everyone who deludes others as well as himself into thinking that he is an absolute authority.

THE NEED FOR COERCION

Everyone in a position of authority over others meets situations in which it is necessary to use coercion of one type or another. The one in authority has the responsibility of seeing that a job is done properly. If conformity to the wishes of the authority cannot be obtained through persuasion, then it becomes necessary to resort to coercive methods. The teacher threatens the pupil with failure. The employer has the power to discharge the employee. Those who have the authority to use physical force

cannot escape situations in which this power must be applied. Many times the parent must resort to physical force in restraining the small child. The infant has very little physical freedom. The officer of the law must rely upon his power to impose physical restraints. Those who care for mental patients are often confronted by situations which require physical force to prevent harm to the patients or to others. Life would be much easier if people could be persuaded to do what they are expected to do, and not be forced to do so.

Basic in human nature is the fundamental drive to do good and to avoid evil—the natural moral law. Deviations from this law stir up conflicts in conscience. People may consciously think that they want to “get away with” things which are contrary to the dictates of conscience when the “still, small voice” is not followed voluntarily. Psychologically there can be no “perfect” crime. The criminal always leaves a clue even though it may sometimes be found only with difficulty after diligent search. However, the individual unconsciously wants to be discovered in his crimes and corrected. The feeling of assurance that authority will be coercive when necessary promotes personal security.

The child needs to be sure that the parents will insist that he be good. This need to be coerced is vividly illustrated by the experience of M. Sechehaye (36) in her treatment of a schizophrenic girl. Psychotic states are conscious reactivations of the phantasy life of childhood. The childhood fears and anxieties, which are normally unconscious in adult life, force themselves into consciousness in the psychoses. We can learn about childhood phantasies through the study of the psychoses, and about psychoses through understanding the mind of the child. M. Sechehaye describes several instances in retrospect in which she unwittingly failed her patient by not being coercive. At one time she wanted her patient to bathe, but instead of insisting that the patient be clean she suggested that the patient *wanted* to be clean. In another instance she did not force the patient to

eat symbolic purifying "white snow."* When the therapist did not forcibly place the "white snow" in the patient's mouth the patient lost hope because she was sure the therapist was giving up hope that the patient could be "purified." Upon recovery the patient verified the opinion that she would not have had the prolonged relapses had the therapist been forcibly insistent. In crises all people need someone in authority who will insist that they be good, as they unconsciously want to be.

THE UTOPIAN SOCIETY

Many have wished for a society where all men rule themselves justly and comply with the Golden Rule voluntarily without the need of external compulsion. A society such as this exists only in the imagination. To achieve it in reality one would have to assume the potential realization of *absolute* perfection. In such a society there could be no death, no sickness, no accidents, no ignorance, not even a mistake. Those who conceive the possibility of a Heaven on earth do not understand the psychic development of the child. Well-adjusted parents usually have well-adjusted children, but there are exceptions. The child is influenced by countless accidental environmental factors operating beyond the control of the parents. When accidental catastrophes occur, concurrent with the use of "omnipotence," reassurance by the adult helps to relieve anxiety, but often the fear and guilt experienced by the child are so intense that he cannot talk about them. The adult cannot be of help when he does not understand the difficult position of the child. All guilt, whether from real or imaginary crimes, must be expiated. If a child is not punished when the occasion calls for it, he will repeat his offenses, becoming more and more flagrant, unconsciously begging for punishment. If his parents do not restrict him he will eventually require the restraining force of society. The same un-

* Sechehaye, M. A.: *Autobiography of a Schizophrenic Girl*, translated by Grace Rubin-Rabson. Grune and Stratton, New York, 1951, pp. 83, 90.

conscious process operates in the adult criminal. Only one individual of this type would destroy Utopia.

THE SOCIAL IDEAL

The earliest experiences of the individual with authority are in his relationships with his parents, *both* father and mother. The father is regarded by the child as infinite in such attributes as power, knowledge, perfection, providence, and justice. The mother is infinitely bountiful, receptive, protective, creative, and reparative. All of these attributes are included in the concept of authority. It combines both paternal and maternal elements. Patriarchal and matriarchal societies are satisfying to the personality of peoples of some cultures. The ideal society, however, is governed by a balanced authority which combines the characteristics of both parents.

The Freudian concept of authority is limited to the paternal element. The father is presented as forbidding, hostile, threatening, restrictive, punishing, and demanding subservience. This father cannot be overcome. One must relinquish one's desire to be like the father in order to attain any semblance of personal peace, according to Freud. The type of father which Freud describes is a rarity. In reality the man who is considered to be a good father does not want his children to be constantly dependent upon him or slavishly subservient to him. The good father trains his children to be self-reliant, and wishes them to have greater advantages than he has had, so that they may even rise above him. He does not do everything for them when they learn to do things for themselves, but he helps them to help themselves.

Some of the current social difficulties with the concept of authority are due to the Freudian philosophy of antagonism of subordinates toward the paternal element and disregard for the maternal elements by those exercising authority. Social peace will be obtained when there is a restoration of proper balance.

CHAPTER 12

VIRTUE AND MENTAL HEALTH

RETURN TO FUNDAMENTALS

The basic tenets of Christianity are sound principles of mental hygiene. They provide reliable guidance in learning to live with oneself and with others, and adapting to the vicissitudes and demands of everyday life. It is a normal trend of human nature that inclines those who find it difficult to adhere to established laws and beliefs to modify them to suit their own opinions and desires. Change is essential to progress, but fundamental principles are unalterable. The many and varied interpretations of the tenets of Christianity which have been offered by the different churches have created confusion in the mind of the Christian. Through the years these basic principles have been applied in so many different ways that their original significance has become misconstrued. This distortion of Christian principles is nowhere else so evident as in the prevalent attitude toward the basic virtues.

According to present-day standards of the world at large, virtue has become a fault. Its meaning is associated with prudery. The "paragon of virtue" is one who retreats from social conflict. Holiness is regarded as evidence of weakness, and goodness the goal of a puerile or inferior mentality. Yet the ostensible pur-

pose of religious education is to help men to be good and holy—to make them *whole*. This is also the aim of mental hygiene.

From time to time it is advantageous to go back and review fundamental beliefs and laws and compare them with present standards. Virtue used to mean manliness, uprightness, and strength of character. Through the practice of the virtues of faith, hope, and charity men become mentally healthy as well as religious. A review of the original meaning of these virtues will demonstrate their practical importance in everyday life.

FAITH

Medical ethics forbids a doctor to criticize the professional work of a colleague to a patient. This rule has been misunderstood by many people who have gained the impression that the physicians regard themselves as a sacrosanct group. Actually there is no professional group so self-critical as the doctors. Within professional circles the physicians are constantly improving themselves by constructive criticism. The purpose of the ethical rule of noncriticism is not to ensure the integrity of the profession, but to preserve the faith of the patient in his doctor. In the doctor-patient relationship there is an intangible element which is at times even more important than the medicine which is prescribed. That is *faith*. The ancient priest-physicians achieved results, but they cured their patients more by faith than by medicine. Human nature is the same today as it was then. No patient gets well by faith alone; neither does the patient improve by cold, calculating science alone. The patient who has great faith in his doctor gets well much quicker than the one who has little. Indomitable faith has saved many from the brink of the grave. Lack of faith, loss of the will to live, is disheartening to the doctor because he has no medicine to combat it. When faith is gone life goes with it.

The extent to which we rely upon faith, even in simple everyday matters, rarely enters our minds. When we speak of faith

we usually think in terms of religious concepts, but without faith we could not live. We must have faith in our world and the people in it. We must trust the milkman to deliver the milk, the cook to prepare the meals, the bus driver, the railroad engineer, the airplane pilot to get us safely to our destination, and so forth. Our trust is placed not only in people, but in machines and other material things. Without faith everything would have to be tested and proven over and over again. As St. Augustine says, *the whole practical life of man is founded on faith*. The compulsive doubter is never sure of the veracity of his own experiences. A complete skeptic would lead a very precarious existence. He would be unable to walk across the floor without carefully testing each step of the way because he could not be certain that the floor would support him. Then he would be compelled to repeat the performance on the way back because he could never be sure of anything. He would have to investigate all of his food for possible contamination. Even the safety of the air he breathed would have to be doubted.

Ordinarily when someone turns on the faucet he believes that the water will flow, but he cannot be absolutely sure. When he snaps on the electric light switch he expects to get light. When he sits in a chair he believes it will hold his weight. He has faith that his action will produce the desired result, but he cannot be certain of the end result of any of his acts until he goes through the experience of testing them against reality. If the water is turned off in the basement he will get no water when he opens the faucet. If a fuse is blown he will get no light. If the chair is broken it will collapse when he sits upon it. Though he *knows* that he can usually be certain of the reliability of his physical environment, his knowledge is built upon *faith* which is evolved from experience. The practical use of material objects demonstrates that they are reliable much more often than not. As experience proves that real objects can be trusted to perform as one believes they should, then one's faith in them

is strengthened. When the real objects fail, faith can be restored by investigation into the cause of the failure, correction or repair of the faulty object, and further reality-testing.

However, the element of personal proof is not inherent in the concept of faith. Faith is the belief in the authority or reliability of someone or something *without proof by personal experience*. After something is personally proven it is no longer a matter of faith. It then becomes an experienced fact. If doubts about the validity of the fact recur, it can be proven over again. The personal ability to validate the truth of things in which we believe simply demonstrates the reasonableness of faith. Faith becomes factual. We may logically assume that faith in things which *cannot* be personally proven is not unreasonable if the authority is reliable.

We can *know* through faith as well as through personal experience. To know something is to perceive it with certainty and to understand it clearly. There are three levels of certitude: physical, moral, and metaphysical. Physical certitude is based upon the reliance upon the laws of nature, such as the law of gravity or mass attraction. Moral certitude depends upon the moral law, the compulsive tendency of man toward what is regarded as good and away from what is regarded as bad. Metaphysical certitude is concerned with absolutes and ultimates.

When a truth is metaphysically certain its contradictory or opposite is absolutely impossible. Hence, we can be absolutely sure of metaphysical truths. For example, things equal to the same thing are always equal to each other. If $A = B$ and $B = C$, then $A = C$. The suspension of a physical law is physically impossible. Ice always melts when it is heated above 32 degrees F. Physical laws are suspended only by the performance of miracles. As we do not ordinarily anticipate miracles we can rely solidly upon the laws of nature. The moral law operates with the same immutability as physical laws, but our greatest sources of uncertainty and consequent threats to faith are encountered

in human relationships. Men are always motivated toward good, but all men do not agree on specific good. Through experience things once considered good are replaced by something better. The nature of ultimate good is learned through a continuous process of education, an operation which goes on within the individual himself. When a goal is realized, a new ideal is set up in its place. So long as progress is made toward the realization of ideals, men become more godlike. Prosaic ideals due to restrictive instruction, and frustrations in the achievement of one's goals, impede personality growth. Faith in oneself and one's fellow men is thereby limited or lost.

It is impossible to achieve the realization of the self-ideal without implicit trust in some other person who may be either real or illusory. A religious faith in God is developed only through the media of men and material objects. The spiritual is achieved only through the material. When doubts arise about the trustworthiness of men, faith is supported by reliance upon other material things. Experience is the trustworthiness of nature, and the natural law helps to restore the faith of men in man. The world is a magnificent and beautiful place if we will but look to see its splendor. Man cannot make a tree, but he has the benefit of the solace of the woods where he can absorb the majesty of the trees. He may falter in climbing the hills and the mountains, but his spirit can encompass them if he will but let it do so. The sight and sound of a rippling brook or a great ocean can make him feel cleaner and stronger deep down inside. Though the earth be swept by desolation of war, man still has the stars which are beyond the reach of the destructive power of men. He cannot physically reach out to the constellations, but his spirit can expand to touch them if he will permit it. The great world has much to offer.

The person who lacks faith in his environment, who cannot feel that he belongs in the great master plan of the universe, is isolated and constricted within himself. The predicament of the

complete skeptic is essentially a psychotic state. He cannot trust anything or anyone. Everything seems unreal to him. He cannot even have faith in his reason or his own senses. This is the picture seen in the catatonic stupor of schizophrenia, a withdrawal from the real world as complete as is humanly possible.

Recovery from a mental disease is accomplished by the restoration of the patient's faith in his environment, first in things and then in people. In the occupational therapy classes the patient learns that he can handle *things*. He may begin by sandpapering a discarded spool. This simple task may require several days, but in the end he has improved it. The experience with the spool proves to the patient that he can handle something and make it better than it was. Then he may advance to gluing the spools together to make posts, eventually constructing a decorative wall shelf. During this process he is also gaining assurance that some people can be trusted. At first everyone seems to him to be hostile, but he begins to notice bits of kindness; then he finds one person whom he feels he can trust. From this anchor his faith in people is spread to others.

People do not appreciate the tremendous power they have in the role they play in their associations with others. No one is *independent*. We are all interdependent. We are compelled by nature to rely upon one another. A child would not be conceived or grow without parents. Parents would not grow psychically without children. The child's faith in people stems from his faith in his parents. When he can assure himself of sustenance by the parents he can incorporate the faith he has in them within himself. The faith in himself makes it possible for him to relate himself to others. When the child is threatened by doubts because of what others do or fail to do, he returns to the parents for reassurance.

Everyone depends upon someone else for restoration of tottering self-confidence. A reliable confidante is deliberately sought when specific problems arise; but faith in oneself is constantly

restored and strengthened every time faith in someone else is certified. When a man does his work well we can rely upon him. Whether in a public official, employer, employee, or even the newspaper boy, reliability engenders faith. As we become sure of our ability to trust others, we strengthen faith in ourselves. Unreliability in others tends to stir up doubts in ourselves. When the trust we place in them is abused we begin to wonder about our ability to trust anyone.

This is also true with material things. Reliable material objects support one's faith in the object and the workmen who produced the object. A defective car can be very frustrating. A leaking faucet which persists in leaking after it is repaired, a fountain pen which always seems to run dry, a cigarette lighter which must be flicked a half dozen times, a zipper that constantly gets stuck—these are minor things but they are destructive to faith. Faith is lost not only in the object but also in the workman behind the object and the storekeeper who sold it.

The neurotic patient often describes the failure of some material object as being "the last straw." This might be the roof leaking, the cellar flooding, the washing machine failing, the tree in the back yard falling, or the dinner burning. The tenuous faith of the patient in people could not be supported when the material objects also failed.

From his own experience the psychiatrist can verify the religious position concerning the need men have for faith. Good mental hygiene requires that faith be supported and strengthened. This could be done if men would demonstrate honesty, trustworthiness, and integrity in personal relations, and in the reliability of workmanship and the durability of things produced.

A positive and deliberate effort to establish faith is of utmost necessity in our time. We live in an era in which faith in God and man is being deliberately and cunningly destroyed. The dialectic materialism of the Communists is the philosophical force

responsible for our predicament. But Communism would not have become a threat to world peace had men been honest and trustworthy. The tremendous growth of the power of Communism has been due to the fact that men could not rely on their fellow men. The symbols of the father were bad, and all bad things must be attacked and destroyed. Communism has unleashed all of the demoralizing and destructive elements of human nature. In the Communist State men are but puppets isolated from one another and lacking faith in one another. Their spy system destroys morale. Character assassination through malicious gossip destroys confidence. Their "Big Lie" keeps men confused. Their brutalizing atrocities have degraded men below the level of the animal. The greatest crime of the Communists and their greatest threat is scientific menticide, the killing of the mind.

When men consistently do what is regarded as bad, they are forced to enslave themselves. Conscience is eased when they can assure themselves that they are acting under coercion. They remain slaves until a benevolent authority gains the physical power to coerce them to do good. The appeal of Communism will not be checked until men can learn through experience to depend upon one another for mutual support. This can be accomplished only by a new religious renaissance. Science alone is helpless. Freud's dream of a peaceful world without religious faith has become a nightmare.

HOPE

Reassurance is the most common type of therapy used in psychiatric treatment. It supports both faith and hope. The doctor must continuously assure his patient that even the most complicated problems can be satisfactorily solved. The patient's hope must be sustained through the difficult process of working his problems through to a feasible conclusion. But reassurance is not restricted to psychiatry. Looking for reassurance the house-

wife relates her tales of woe to the storekeeper, the insurance man, to almost anyone who will lend a sympathetic ear. How many men rely on the moral support of the neighborhood drug-gist or bartender! Those who deal with the public may not be specifically trained in psychology, but through experience they gain a working knowledge of practical psychology. They are approachable and do not criticize. Well-meaning relatives and friends often add to the distress of a troubled person by glibly offering their own ready answer for all types of problems. Little do they realize how cruel they are! Giving advice might be a very nefarious practice. Often the person in trouble can see the solution intelligently, but emotional factors make it difficult for him to reach a decision. He requires time to handle the emotional element. If the adviser indicates by his abrupt attitude that there is no understanding or sympathy the client is deprived of hope. He feels that no one can understand him because the emotional factor is not given consideration. The wise counselor must assure the client that he has *faith* in him, supplies needed information, helps the client to evaluate all aspects of his problem and talk it out, but allows him to draw his own conclusions. The sincere person who seeks help will make the right decisions if he is trusted and permitted to weigh his problem carefully. The person who insists upon being told what to do is merely seeking someone upon whom he can place the burden of responsibility for the consequences of his acts. Whatever the course of action, there will be difficulties encountered as well as satisfactions. The presumptuous adviser lays himself open to blame for all of the difficulties which arise from the decisions which are made.

All personal problems must be approached with a tolerant optimism. Tolerance is the willingness to endure and bear the burden of the difficulties and troubles of others. We are not called upon to tolerate things which do not touch upon our own lives or experiences. To be tolerant does not mean to condone everything and detest nothing. The distorted meaning of

tolerance has forced us to become appeasers. In our fruitless effort to be a friend to everyone we have sacrificed our ideals. We cannot tolerate crime. We cannot tolerate anything which threatens to harm or destroy us.

We must tolerate only those things which cannot be avoided or changed. A person has no control over his race or nationality. We must, therefore, bear with him if he is in a minority group subject to oppression and misunderstanding. Religious differences are based upon emotional factors which are extremely difficult for anyone to change even though he might wish to do so. Differences of religion, then, must be tolerated. Persons who are forced into a difficult position because of acts of others cannot justly be stigmatized, and must be accorded tolerance. The family of an embezzler may know nothing of the criminal act, yet how often is the family stigmatized when the criminal is brought to justice! No one has any control over his birthright, yet how cruel the world is to the illegitimate child! Those who suffer mental illness have committed no crime, but how often society snubs them on return to community life! Intolerance of those things which cannot be controlled is very unfair because it shuts off hope by presumptuously damning a person for something he cannot change regardless of his will.

The distortion of the meaning of tolerance is due to its confusion with the concept of *patience*. We can be patient with the criminal without tolerating his crime. We can hope that he will eventually overcome his criminal tendencies. We must support his hope that he will be able to do so. Through our own instruction and example, we must do what we can individually within the sphere of our influence to correct errors in others. Though we may be tolerant of an erring person, we cannot tolerate his error. We can only be patient and hope that he will eventually find the truth.

Intolerance of those things which cannot be changed is an unreasonable reaction based upon fear. Intolerance, properly

directed, is an important element in the improvement of the world and society. For instance, when the old lumber barons were denuding the forests and causing the soil erosion and floods, the citizens did not tolerantly bear with them, but took steps to correct the damage.

CHARITY

Like many other basic concepts, charity has undergone a metamorphosis of meanings. Originally it meant Christian love of God and one's fellow men. Then the meaning was changed to indicate helpfulness to those unable to help themselves, giving alms and Christmas baskets to the poor. Modern society in the United States has theoretically eradicated poverty. With poverty gone, there seems to be no need for charity. Offers of charity are considered as an affront to personal dignity. People want their social security benefits and unemployment compensation which they regard as due them in time of need, but any implication of charity is met with hostility and resistance. That which the Bible calls the greatest of virtues has become in modern society a fault. People have forgotten that the most important element in charity is not the material thing which is given, but the love which inspired the giver. Everyone needs to love and to be loved. Otherwise he is emotionally isolated.

Freud's theories have added to the confusion of modern man by reducing love to nothing but a desire for sexual intercourse. All love outside of the marital relationship, according to Freud, is an indication of perversion. Love of men for men and women for women was regarded as indicative of homosexuality. Love of parent for child and child for parent was nothing but a desire for incest. Even in the marital relationship love was degraded to sensuality. People accepting Freud's theories became afraid to love anyone but a marital partner.

Social stability can be restored by reviving the concept of charity in its pristine significance—the Christian love of God and

man. Through Christian charity man gives something of himself to others to help them to help themselves. Alms and contributions are but tokens of love. Man becomes most godlike through his ability to love. Though man gives himself to others he does not lose or give up any part of himself. Instead, he creates something out of nothing, multiplying himself in others.

CHAPTER 13

RELIGION AND SOCIAL INTEGRATION

THE THREATENED BREAKDOWN

In the preface of *A Study of History* Arnold Toynbee* reminds us that it was during the bombings of London that he produced the parts of his study which relate to the breakdown and disintegration of civilization. There were times when it seemed to him that his work of many years was but wasted effort, with personal catastrophe impending at any moment. Faith in himself and hope in the future were fortified by comparing his situation with that of St. Augustine, who finished writing *De Civitate Dei* shortly before his death in A.D. 430 when the Vandals were besieging his city of Hippo. Though civilization is ever threatened by barbarians of one type or another, and every generation is alarmed because the world seems to be "going to the dogs," segments of civilization manage to survive and become stronger than the malignant opposing forces. We are living in a crucial age. It appears to us, too, that the barbarous disintegrating power of antireligious materialism might overwhelm not only the progress of our generation but also the very foundations of our civilization.

* Toynbee, Arnold J.: *A Study of History*. Oxford University Press, London, 1939, Vol. iv, pp. viii-ix.

Many men look to science to restore peace. But science deals with *knowledge* which can be used for evil purposes as well as good. It can appeal only to the intellect. Peace is an *emotional* and not an *intellectual* satisfaction. Emotional development and training belong traditionally to religion. All peoples have traditionally relied upon their clergymen for spiritual strength and personal peace. Every town and village has its church. Few towns have a psychiatrist. Only by a great stretch of the imagination can we picture a psychiatrist in every village and hamlet scientifically directing the emotions of the people. The very idea would be an unreasonable encroachment upon the clergyman's realm. Rather let the clergyman learn what the science of psychiatry has to offer in dealing with normal people and in recognizing abnormal symptoms, and let the psychiatrist continue to confine the greater portion of his work to education in mental hygiene and in restoring patients to health. Science cannot take over the function of religion.

Paradoxically, science tends to stir up anxiety and discontent before the benefits it has to offer become generally recognized. Progress demands change. Every proposed change constitutes a threat to the large mass of people who do not have the vision or foresight to grasp an understanding of eventual advantages to themselves. Technological advances have always been met with initial resistance. When the era of industrialization began, men feared the machines because it was thought that many people would be put out of work. The great masses of people could not grasp the fact that, though many men would be replaced by machines, scientific discoveries were opening up more opportunities for employment. Progress in the fields of public health, education, and the social sciences has likewise been hampered by resistance motivated through ignorance. Psychiatric advances have also felt this spirit of resistance. In spite of the widespread intellectual acceptance of the benefits of psychiatry, many people still are inclined to use it only as a last resort. Psychiatric

school clinics are still resisted. Some teachers take the attitude that the psychiatrists are trying to tell them how they should run their schools. Some parents protest against their children being examined by psychiatrists because of the implication of insanity or mental deficiency. Orthogenic classes are not accepted with grace, regardless of their value to the pupils who need them.

In our own communities we have been trying to combat ignorance, prejudice, and resistance to the advancement of science. Today the problems of the community are magnified on a world-wide scale. Science has placed the peoples of the world in close proximity before we have learned to understand our neighbors in our own small communities. We have been forced into a position which requires that we understand great problems before we have learned to handle the little ones.

DREAMS OF "ONE WORLD"

Of this, however, we may be sure: all people, even the atheistic Communists, are constantly striving, however blindly, toward the improvement of themselves and their fellow men. Every man dreams of One World where there is peace and harmony. The concept of One World was popularized by Wendell Willkie's book of the same title. His book was written in an effort to find permanent peace after two World Wars. But the dreams of one person differ from those of another. In seeking the attainment of this dream, people must try to change one another through a process of mutual education. When men become impatient with the slowness of the educational process, they are inclined to resort to *force* of one type or another. The social, cultural, and political leaders are directing their energies toward the realization of those things which they believe will promote the general welfare. However, the masses may not agree that the proposals are designed in their own interest. Changes are not acceptable to anyone unless they are what that person would want for himself. The individual will resist if he cannot

accept the proposed change as good for himself or his society. Forced compliance with change is always obnoxious and oppressive even though the change may be initiated with humanitarian motives. When *forced* to comply, the individual does so slavishly because he is powerless to resist. But he will not always be weak. He may temporarily acquiesce to forces which are frustrating to his personality growth and contrary to his nature. Beneficent authority is eventually accepted, but oppressive social, cultural, and political institutions are always overthrown, even though it may take centuries to bring about their downfall.

World changes designed to improve the way of life of all peoples are now being engineered by physical force, political pressure, and high-powered salesmanship. Material progress in itself cannot assure happiness. It provides merely the means by which one may reach it. If material progress is *forced* upon a backward country, nothing will be gained but hate and enmity. A piece of soap, a bathtub, an icebox, an electric washer, or a power dam cannot in itself make anyone more contented or more cultured. Those who are accustomed to bare feet will be uncomfortable and unhappy if they are forced to wear shoes. Nothing but confusion can result from forcing a democratic form of government upon people who are not equipped by personality or experience to handle it.

The idealized goal of a materialistic One World assumes that society will be integrated when everyone conforms to what other people—the social scientists—think is good for them. Those who aspire to a realization of this goal apparently believe that all men will eventually think, act, and feel alike. These idealists have met with the customary resistance. Individuals refuse to conform. Being unable to surmount individual differences, the idealistic social scientists have resorted to a campaign of toleration. But their use of the word *tolerance* means a *negation* of differences. The different races thereby lose their integrity. It is considered prejudicial to distinguish between them. We are no

longer permitted to feel proud of national origins. We are all Americans. An Englishman is but a man who happens to be from England. A Frenchman happens to be from France. Neither can express any feeling for his individual country which might indicate superiority. They are in the same position as persons living in an apartment house where apartment A is the same as apartment B. We are not supposed to refer to an individual in association with his religion. To call a man a Catholic, Protestant, or Jew is regarded as fostering prejudice. Nations, races, and religions are expected to be eventually synthesized to such a degree that descriptive adjectives will be outmoded. Actually the differences in people are the source of stimulation and challenge. Without them there would be no zest to life.

The present trend of negation of differences has had its effect upon our vocabulary. We are confused by words such as security, welfare, reactionary, liberal, democracy. These words and many others mean different things to different people. In trying to make the world a materialistic paradise, devoid of spirituality, we find ourselves in the same position as those who erected the first Tower of Babel.

The only common factor found in all peoples which holds forth any promise of unity is religion. Material advances without the guidance of a wholesome religious philosophy can be disastrous. The Christian looks forward to a spiritual life of satisfaction beyond physical existence. His One World is Heaven. Christianity teaches the necessity of doing good and overcoming evil in the world, and making good use of one's talents, but it does not promise a perfect world. That the world could possibly be made a happy place is questionable. Individuals may be happy, but to conceive of a happy world one must assume that all people could be contented at the same time and kept that way. When we consider the divergent concepts of things which mean happiness to individuals we become convinced that universal agreement on what constitutes happiness for the world

is impossible, much less its attainment. *I think* that the world would be a happy place if everyone in the world would accept my own philosophical orientation. The man next door thinks that the world would be happy if it would adjust to *his* philosophy. So does the man down the street, the professor, the clergyman, the scientist, the rabble rouser. But *I know* that I am helpless in bringing happiness to any one individual, let alone the world, unless that person wants me to. In my work as a psychiatrist I have often wished that I could *make* people happy. The psychiatrist cannot help anyone who does not *want* to be helped. The patient who is brought to a mental hospital under protest does not see any reason for his commitment. He thinks there is nothing wrong with him. The patient who comes for treatment because some member of the family thinks he needs it is also a difficult patient to treat. In order to profit from therapy the patient must first understand his need for treatment before the doctor can be of much help to him.

The clergyman is confronted by the same difficulties as the psychiatrist in this regard. No one can be forced to be religious-minded. The greatest problem of the clergy is to convince people that cultural religion can offer them something which they need. Though the clergyman wants people to attain personal happiness and peace, he can but show the way. Man has the power to inflict misery upon his fellows, but no one can force another to be happy. Happiness is an individual attainment. It is something which is created in the self upon the realization of one's goals. The psychiatrist helps the patient to clarify his intermediate goals. The clergyman is concerned not only with intermediate goals, but also with ultimates.

The ultimate is the final end. To secure our own happiness we must first ask ourselves some searching questions about the goals we are seeking. What is the fundamental purpose of life? What do *I* want? Is it fame? Money? Power? Friends? What do *I* mean

by a successful life? For centuries similar questions have been asked from the pulpits. Millions of words have been written. Tons of paper have been wasted. The question is still before us. The answer depends upon one's personal philosophy. Those with a materialistic philosophical orientation have many diverse goals to offer mankind. The materialists cannot promise any semblance of social integration because of the diversity of their goals. Those who believe in the spiritual life are unanimous in naming the enjoyment of a life after death as the ultimate goal. There is diversity in the concepts of the nature of the future life, but the element of integration is present.

"HOPE SPRINGS ETERNAL"

To bring order out of chaos normal man, like neurotic man, needs to see his goals clearly. Everyone develops his own philosophy of life which may be either wholesome or warped depending upon experience in testing reality in relationship to people and things encountered in his environment. Confusion reigns when philosophical and psychological precepts cannot be brought into harmony. We have presented a psychological system which can explain the constructive design and purpose of life in conformity with a sane and stable philosophy. We do not envision a Utopian society where every individual is so secure and stable that he is able to place restraints upon himself. The concept of a theoretical society where external controls are unnecessary is suggestive of the philosophy of Rousseau. Greed, lust for power, prejudice, and hate can be eradicated from individuals, but not from society. As one individual solves his problems, another develops new ones. Life is a continuous process of solving problems as they arise. Mental conflict occurs when problems cannot be solved.

The hypocrisy so widespread in modern society is due to the generalized uncertainty of the reality of spiritual goodness. In-

stead, the frightening phantasies are so realistic that they obscure reality. The individual is unable to visualize himself as being strong enough to overcome the phantastic bad parents, so he must appease them. He condones immorality because he is not strong enough to control it. A good social structure cannot be supported, whether tottering or not at the moment, unless a majority of individuals in that society can establish good phantasies so that they may be assured of the possibility of progressing toward the realization of the ultimate goal, God and Heaven. The individual must be assured that he can accomplish in reality what he desires in phantasy. To fulfill this desire is the function of religion and not science. We must look to the church, then, to supply dynamic and inspiring leadership for restoring hope in its accomplishment.

THE ROLE OF THE INDIVIDUAL

Social integration is not possible without first restoring the integrity of the individual in society, moving as a unit toward his ultimate goal. Each individual can best further social integration by appointing himself as a "committee of one" to investigate and review his personal relationship with the Supreme Being. Religion must be re-evaluated, not as a structure of beliefs promulgated by the various churches, but as a way of life which will help the individual reach his ultimate goal. We have been looking outward, training our sights upon world problems. Now we must look inward. This is everyone's responsibility in the present crisis, but it is of special importance to those in positions of authority. No one has the power to improve the whole world through direct influence. It may be worth noting that in the Book of Genesis, God gave man dominion over the birds and animals and fish, but not over his fellow men. Eventually the power-seeking individual comes to realize that he exercises no dominion over anyone else. Authority over others carries with it

responsibility for their welfare. The only person over whom anyone exercises any real and permanent power is himself. By improving himself, however, he can influence others toward good and indirectly improve the world.

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TABLE OF CUMULATIVE VALUES

DAY	AMOUNT AND/OR POPULATION
1	\$.01
2	.02
3	.04
4	.08
5	.16
6	.32
7	.64
8	1.28
9	2.56
10	5.12
11	10.24
12	20.48
13	40.96
14	81.92
15	163.84
16	327.68
17	655.36
18	1,310.72
19	2,621.44
20	5,242.88
21	10,485.76
22	20,971.52
23	41,943.04
24	83,886.08
25	167,772.16
26	335,544.32
27	671,088.64
28	1,342,177.28
29	2,684,354.56
30	5,368,709.12
31	10,737,418.24
32	21,474,836.48
POPULATION OF THE WORLD	2,229,500,000

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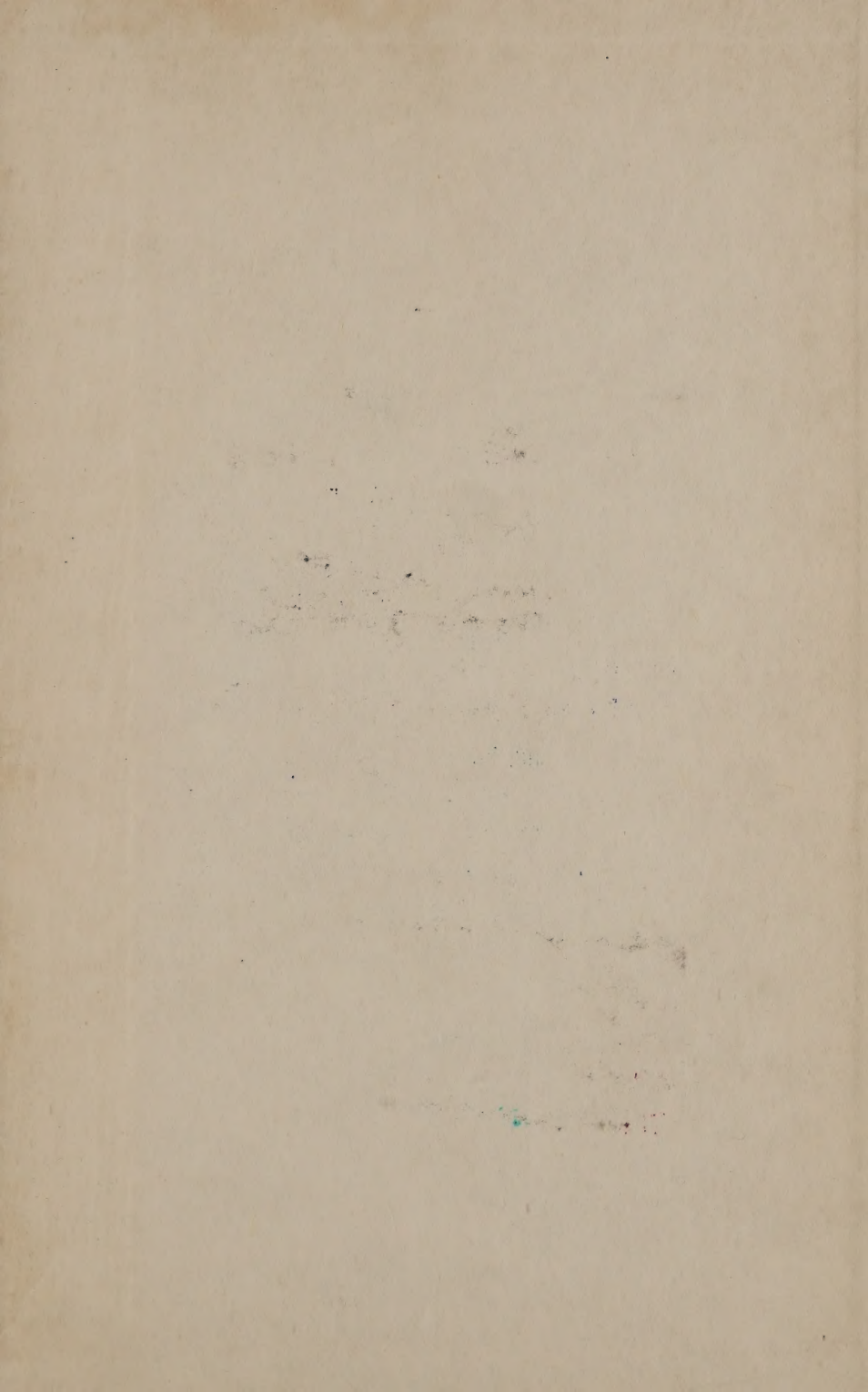
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